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ABSTRACT

This book deals with the Central Siberian Yupik Eskimo language as spoken on St. Lawrence Island, Alaska, an island near the Bering Strait and on the tip of the Asian mainland opposite Russia. This book has been used with college-level classes composed of a mixture of Yupik speakers and well-prepared non-speakers (people who have studied other, related Eskimo languages). The focus of this book is on grammar and vocabulary, not on speaking. The book is divided into 18 chapters, each dealing with a particular aspect of Yupik grammar and vocabulary. Following these chapters, is a collection of annotated, traditional Yupik stories, written in Yupik. There are also four appendices: "Noun Case and Verb Mood Endings"; "Inflection of Demonstratives"; "Personal Pronouns"; and "Summary of Ways Base-Final 'te' is Affected by Suffixes." In addition to a subject index and a bibliography, there is a "Yupik-English Vocabulary" for bases and postbases and enclitics, and a English to Yupik vocabulary. (Contains 66 references.) (KFT)

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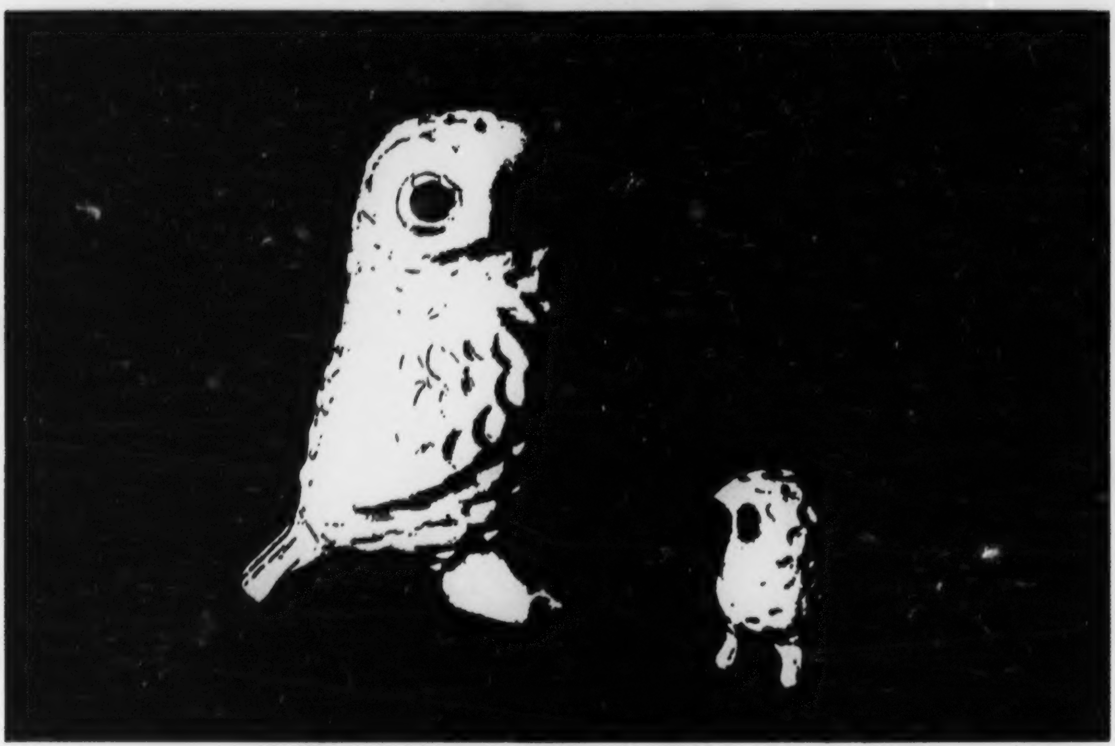

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A Practical Grammar of the St. Lawrence Island / Siberian Yupik Eskimo Language

Second Edition

Steven A. Jacobson

Alaska Native Language Center
College of Liberal Arts
University of Alaska
Fairbanks
2001

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Second Edition
Steven A. Jacobson

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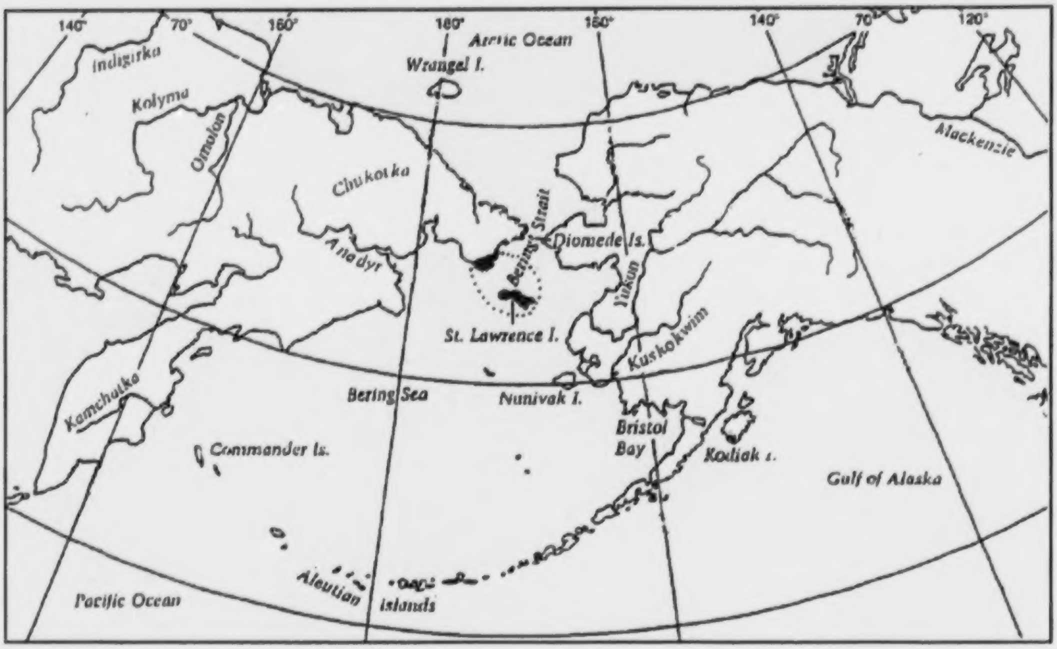
PREFACE


140°
70°
160°
180°
Arctic Ocean
Wrangel I.
160°
140°
70°
120°
Indigirka
Kolyma
Omolon
Chukotka
Anadyr
Bering Strait
Diomede Is.
Yukon
Mackenzie
St. Lawrence I.
Kuskokwim
Kamchatka
Bering Sea
Nunivak I.
Bristol Bay
Kodiak I.
Commander Is.
Gulf of Alaska
Aleutian Islands
Pacific Ocean

This grammar book deals with the (Central) Siberian Yupik Eskimo language, as spoken on St. Lawrence Island Alaska and on the tip of Chukotka on the Asian mainland opposite in Russia, where the language is called Chaplinski.[1] (Central) Siberian Yupik is one of four languages composing the Yupik branch of the Eskimo side of the Eskimo-Aleut language family. The other three Yupik languages are Sugpiaq (or Alutiiq), Central Alaskan Yup'ik, and Naukan. The other branch of Eskimo is the Inupiaq/Inuit dialect continuum, and the extinct Sirenik language may constitute yet a third branch.[2] Central Siberian Yupik has the distinction of being the only indigenous language spoken both in the "New World" and the "Old World" (that is, so long as one considers St. Lawrence Island a part of Alaska, as it is politically, rather than an offshore island of Chukotka).

---

[1] (Central) Siberian Yupik is, or has also been, called Yupigestun, Akuzipik, Sivuqaghhmiistun, St. Lawrence Island Yupik, Beringian Yupik, Asiatic Eskimo, and Yuit. Each label has drawbacks. The word "Siberian" is objectionable to some St. Lawrence Islanders because it downplays the role of the Island in the language, and likewise to some people in Russia because to them "Siberia" denotes an area far to the west of Chukotka. These objections notwithstanding the label "Siberian Yupik" or "Central Siberian Yupik" has achieved broad acceptance both by the Alaskan public and by linguists.

[2] Sugpiaq and Central Alaskan Yup'ik are spoken in Alaska; Naukan and Sirenik in Chukotka; Inupiaq/Inuit in Alaska, Canada and Greenland (plus, formerly, Big Diomede in Russia); and Aleut in Alaska (plus the Commander Islands in Russia) is a distant relative to Eskimo as a whole. For graphic representations of where, and to what extent, each of these languages is spoken, see the maps Krauss 1974/1982, and Krauss 1995. For a general overview of Eskimo-Aleut languages see Woodbury 1984. For a detailed comparison of (Central) Siberian Yupik and its close relative Central (Alaskan) Yup'ik see Jacobson 1990.

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Henceforth in this book the word "Yupik", without modifier, will be used to designate only the (Central) Siberian Yupik Eskimo language and not Central (Alaskan) Yup'ik, also often called merely "Yupik."[1]

This grammar book is the result of research in the language by the author from time to time over a span of more than two decades. It leans heavily on the research of other linguists, in both Russia and the United States, who have studied the language, and it would not have been possible without the help of a number of native speakers of Yupik. The author came to Yupik from a background of studying its sister language, Central Alaskan Yup'ik. His introduction to the phonology and morphophonemics of Siberian Yupik was through reading Krauss 1975.[2] Some of the differences between Siberian Yupik and Central Yup'ik became apparent to him through studying the paradigms and tables in Menovshchikov 1962 and 1967, and through working with Vera Oovi Kaneshiro, a native Yupik speaker from St. Lawrence Island, who was the first compiler to work on Badten et al. 1987 the first St. Lawrence Island dictionary of Yupik (other than a short elementary dictionary).[3] The author's early work is reflected in *A Grammatical Sketch of Siberian Yupik Eskimo* (Jacobson 1977 and 1979), which consists primarily of tables of endings with a few examples and brief explanations.

Over the years the author has taught several small Yupik language classes at the University of Alaska Fairbanks. Especially at first these classes were very exploratory in nature, with the students consisting primarily of native speakers of the language, and with the instructor learning at least as much as he taught. Early students included most notably Branson Tungiyan and Sandra Iknokinok. Also, the author conducted several "workshops" on Siberian Yupik grammar in Nome, Gambell, and Savoonga. Darlene Orr, a native speaker of the language who participated in classes in Fairbanks in 1988 and 1989, provided considerable information about the language and insight into the way it functions. The first, or preliminary, edition of the present book was composed and published in 1990. Using that edition as a text, classes were taught twice again, once with the late Linda Womkon Badten participating and contributing much in the way of corrections and clarifications (to the first half of the book), and then again with Chris Koonooka (especially) and Michael James.

The author feels very grateful to the above-mentioned Yupik speakers and to other Yupik speakers who have taken classes from him, for directly or indirectly correcting and refining his understanding of Yupik grammar. *It is important that the reader be aware this book is still in a sense a "preliminary edition" and that any mistakes here are most likely due not to misinformation from any speaker, but rather to misunderstanding and/or misinterpretation on the part of the author.*

---

[1] The apostrophe often written in the word "Yup'ik ", may or may not be used when when refering to the Central Yup'ik language in English, and certainly should not be used when referring to Siberian Yupik.

[2] Among other things this article details Krauss's groundbreaking analysis of Yupik prosody including the role played by "e-hopping" (see 2.2.2) in it.

[3] Silook, et al., c. 1984.

Thanks go also to other students in the classes (including a linguistics class in Munich, Germany, which used this book[1]) who were not speakers of Yupik but were able to point out shortcomings in the book's presentation.[2] A great debt is also owed to the linguistic research of Willem de Reuse and to his comments on the earlier edition of this book. Special thanks go to Michael Krauss for his comments and corrections to the draft of this second edition.

This book has been used in college level classes composed of a mixture of Yupik speakers and well-prepared non-speakers, that is, people who know and/or have thoroughly studied another Eskimo language. Such a class is able move at a fairly fast pace through the whole book introducing essentially the entire grammar of the language in a single year. Although this book could also be used for self-study, it definitely is not a "teach-yourself" text. Anyone who has less language background than described above will probably find the book very short on explanations and certainly short on practice. It is not intended as a "conversational" language text, but non-speakers will receive the foundation they could build on to learn to speak and understand the language and to read texts. Yupik speakers are given an outline of how the language functions, shown how it is written in both the United States and Russia, and very likely will expand their Yupik vocabulary.

The sounds and spelling of the language are dealt with in the first chapter of this book. The combinatory mechanisms of suffixation are dealt with throughout the various chapters as different processes come up.

Only the more basic endings are emphasized so that an entire outline of the subject can be presented within two semesters. Other endings can often be synthesized by the students, and are also to be found in tables in the appendices.

Vocabulary consists primarily of common words chosen for their utility, but it also contains a minority of unusual — sometimes quite unusual — words chosen for their intrinsic interest. Each chapter (after the first) starts with a vocabulary list. In the first few chapters these vocabularies are quite large so that students will immediately have a stock of words to work with. It is assumed that most of these words will be familiar already to students either because they speak the language or from cognates in other Eskimo languages.

Several postbases are introduced per chapter, and each postbase is given an explanation and examples in the text. Grammatical topics are discussed and exemplified. Some of the grammatical discussion consists of information and analysis that has not previously appeared in print, and this should be of considerable interest to linguists studying Eskimo grammar.

A series of exercises — mostly just translation exercises — is given for each chapter. The exercises involve only vocabulary and grammatical constructions introduced up to that point.

After the eighteen chapters are a series of seven traditional Yupik stories, some from St. Lawrence Island and some from Chukotka (one written in Cyrillics), with annotations for lexicon that is not in the book's vocabulary list. Thus they should be understandable — though perhaps not easily — solely on the basis of the the grammar and vocabulary given in the course of the eighteen chapters.

---

[1] Thanks especially to Chris Kuhi who sent that class's comments to Fairbanks from Munich.

[2] Many of the students were in fact speakers of Central Alaskan Yup'ik, studying the "sister language" to their own.

Over the years the author has been impressed by the amount of variation he has encountered among St. Lawrence Island speakers of this language who number only slightly over 1,000. Even more variation becomes apparent when one examines texts from the Chukotkan side, where there may never have been more than 1,000 speakers. Some of this variation is noted in this book, but it would be difficult, though nonetheless worthwhile, to distinguish between variation based on clan (extended family) or other factors of origin (e.g. Gambell vs. Savoonga), on the one hand, and that based on age of speaker, that is, between innovative vs. conservative patterns, on the other. Having come from a number of speakers, the lexicon, grammatical forms, and patterns presented in this book, , taken as a whole may in fact not accord in every way with the speech of any one particular person, but they do represent the language as it stood before any recent changes casued by English influence (except for older loanwards) or disuse of Yupik in favor of English.

The present edition contains a number of corrections to the previous edition, some but not all detailed already in an errata/addenda section included with later printings of that previous edition. Explanations have been improved and expanded, a few previously neglected grammatical topics are now discussed, and cross-referencing has been improved. Several new sections have been added including kinship charts, an explanation of the Cyrillic orthography for Yupik, an index of grammatical subjects, Yupik-to-English and English-to-Yupik indices of vocabulary given in the various chapters, a number of annotated texts in Yupik (as mentioned above), a bibliography, and the informative illustrations or supplements at the ends of the chapters (which are not, however, to be considered a part of that chapter's text).

Nevertheless, as also stated in the preface to the previous edition of this book, undoubtedly some important topics have still been inadequately or incorrectly dealt with, or have been entirely neglected. Certainly not enough is said about the "particles" borrowed from Chukchi and their use, nor about the implications of the use of different verb moods (indicative vs. participial primarily) in discourse. The exercises have not been increased in number and, though corrections have been made, some of these exercise sentences probably do not represent entirely natural Yupik speech since they have been written by the author (who is a linguist, not a native speaker of the language). Despite these limitations, I hope that this book will be of value, and that at some time in the future its remaining shortcomings can be addressed.

A student of this language has several other resources to consult, and the most important of these are listed in the bibliography.[1] For one to whom the Russian language is not a severe impediment, much can be learned from the large number of books dictionaries, grammatical works, and texts, at various levels, by Rubtsova, Menovshchikov and Vakhtin, published in Russia starting many decades ago when this language was little studied and barely written in Alaska.[1] Among works in English of particular value is *Siberian Yupik Eskimo, The Language and its Contacts with Chukchi* by Willem Joseph de Reuse (1994a) which basically consists of two parts. The first is a grammatical sketch of the language containing many examples from texts, covering some topics such as "postinflectional morphology," enclitics, and the ordering of verb-elaborating postbases which are only briefly mentioned in the present book, and also discussing Yupik grammar in light of theoretical linguistics. The second part deals with particle and other loanwords especially from Chukchi. This is of special interest since, other than Naukan and Sirenik, the two other, and much smaller, Eskimo languages of Chukotka, Siberian Yupik is the only Eskimo language that has borrowed extensively from another indigenous language.[2] De Reuse's book thus deals at length with precisely those things not addressed to such a great extent in the present book. There is also a dictionary, Badten et al. 1987, a revised and expanded version of which is currently being prepared, and there are a number of collections of texts, some with translations, some without. The school authorities have produced many books for children who speak the language, and missionaries have made Bible translations. To the knowledge of this writer there have not been any conversationally oriented guides, either written or on tape, published for this language.[3]

---

[1] More complete bibliographies can be found in Krauss 1973, and de Reuse 1994.

Comments and further corrections to this edition will be appreciated.

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November 2001

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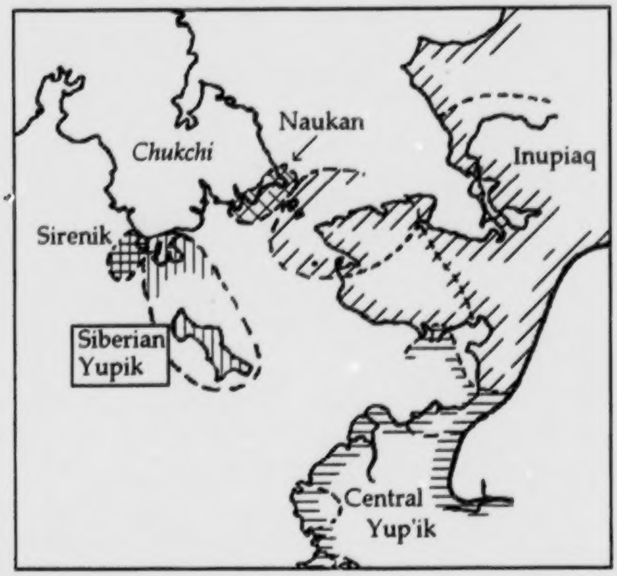
[1] For a complete discussion of Soviet work on Yupik see Krauss 1973, Krauss 1975, and Krauss 1986 especially concerning the use of Yupik in schools in Chukotka.

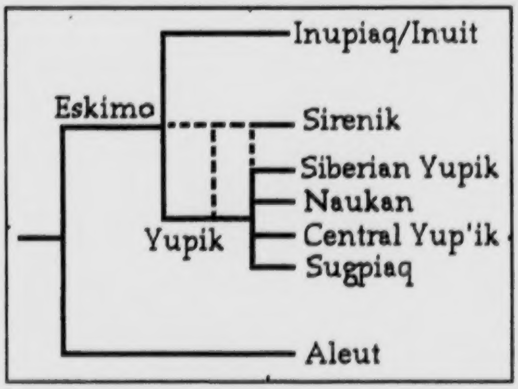
[2] *Borrowing* from Chukchi must be distinguished from a possible deep genetic relationship with Chukchi or other languages. Claims that the Eskimo-Aleut family is related to other language families (or isolates) have long been argued though they probably never can be conclusively proven. For recent work toward this end see Fortescue 1998.

[3] However, adult-level conversational Yupik classes have been taught in Anchorage and Nome by Vera Kaneshiro, Darlene Orr and others. See also de Reuse 1986.

SIBERIAN YUPIK AND RELATED LANGUAGES


Naukan
Chukchi
Inupiaq
Sirenik
Siberian Yupik
Central Yup'ik

Inupiaq (Inuit) extends through northern Canada and Greenland. Central Yup'ik extends down to Bristol Bay. To the southeast of Central Yup'ik is Sugpiaq; to the southwest is Aleut.


Inupiaq/Inuit
Eskimo
Sirenik
Siberian Yupik
Naukan
Yupik
Central Yup'ik
Sugpiaq
Aleut

Above is a "family tree" of the Eskimo-Aleut languages. Note that the position of Sirenik is uncertain. It may be a branch of Yupik more or less co-equal with the other Yupik languages, it may be a branch of Yupik but at an earlier stage than other branches, or it may be a third branch of Eskimo co-equal to Yupik and Inupiaq/Inuit. Also, the four (definitely) Yupik languages are related to each other as shown, so that Naukan is between Siberian Yupik and Central Yup'ik, and Central Yup'ik is between Naukan and Sugpiaq.

language/ ethnic group	number of speakers	pop. of group
Inupiaq/Inuit		
Chukotka	0	few
Alaska	3,000	13,000
Canada	24,000	31,000
Greenland	46,000	46,400
Sirenik	0	*see note*
Siberian Yupik		
Chukotka	300	900
Alaska	1,050	1,100
Naukan	70	400
Central Yup'ik	10,000	21,000
Sugpiaq (Alutiiq)	450	2,900
Aleut		
Russia	10	300
Alaska	340	1,800

Note: descendants of Sirenik speakers are assimilated to Siberian Yupik.

The figures cited above are from Krauss 1995.

CHAPTER 1: Yupik sounds and spelling; Consonants; Vowels; Fricative (and nasal) undoubling or automatic devoicing; Stress, rhythmic length, and overlength; Syllabification

1.1 Overview

The Yupik orthography (writing system) uses only standard letters of the English (actually Latin) alphabet, though not all the letters of the alphabet are used and not all have the same sound as in English.[1] No diacritics (accent marks and the like) are used. In many respects the Yupik orthography is similar to that of Inupiaq and Central Yup'ik, but in some important ways it is different.

The Yupik orthography has been designed such that a given spoken Yupik word can be written in one and only one way, and a given written word can be read in one and only one way. Thus, two words which are pronounced differently, no matter how slight the difference, will have different spellings.

For a non-linguist unfamiliar with the sounds of Yupik or another Eskimo language it is best to directly hear someone articulate sounds which are not in one's mother tongue, because written descriptions of how such sounds are made, as given here, may be of limited value.

1.2 Consonants

It is best to study the Yupik consonants as arrayed on the chart below rather than in the order in which they occur in the English alphabet.

stops	**p**	**t**			**k**	**kw**	**q**	**qw**	
voiced fricatives	**v**	**l**	**z/y**	**r**	**g**	**w**	**gh**	**ghw**	
voiceless fricatives	**f**	**ll**	**s**	**rr**	**gg**	**wh**	**ghh**	**ghhw**	**h**
voiced nasals	**m**	**n**			**ng**	**ngw**			
voiceless nasals	**m m**	**n n**			**ngng**	**ngngw**			

On the chart above the consonants in the columns toward the left are articulated more toward the front of the mouth and those toward the right are articulated more toward the back of the mouth. Those in the column headed by **k** (that is, **k**, **g**, **gg**, **ng**, and **ngng**) are the *velars*, and those in the column headed by **q** (that is, **q**, **gh**, and **ghh**) are the *uvulars*. Important processes apply to velars and uvulars that do not apply to consonants in the other columns. To the right of the velars are the *rounded* or *labialized* velars (**kw**, **w**, **wh**, **ngw** and **ngngw**), and to the right of the uvulars are the rounded or labialized uvulars (**qw**, **ghw**, and **ghhw**). These rounded or labialized velars and uvulars (all marked with **w**) are articulated in the same way as ordinary uvulars and velars but with the lips rounded.[2]

---

[1] For more on Yupik phonology and the standard orthography and its history see Krauss 1975, and Krauss 1985.

[2] This standard, or practical, orthography for Yupik coincides with a technical orthography, in particular that of Fortescue, et al. 1994, *except* for the following, going across the columns of the table row by row, with practical

The *stops*, or *stop consonants* are so called because the stream of air in one's mouth comes to a complete stop when making one of these consonants. Note that English has two series of stops, those that are voiceless and aspirated ("p", "t", "k") and those that are voiced but unaspirated ("b", "d", and "g" [as in "good"]) while Yupik has one series of stops which are voiceless but unaspirated (**p**, **t**, **k**, etc. [as in the English words "spin", "stick" and "sky"]). Some examples of Yupik words with **p** are **apa** 'grandfather', **uupa** 'sea peach', and **anipa** 'owl'. Examples of words with **t** are **ata** 'father' and **tuma** 'footprint'. Examples of words with **k** are **kayu** 'sculpin, ocean fish' and **kiik** 'summer'. Examples of words with **kw**, the rounded counterpart of **k**, are **kiikw** 'river' and **aakwa** 'my blood'. Examples of words with **q**, a sound not found in English, are **quuk** 'firewood' or 'swan', **ququq** 'blubber', and **qikmiq** 'dog'. Examples of words with **qw** are **qiiqw** 'cough' or 'gray hair', and **taqwaa** 'the side of his face'.

In making *voiced* consonants the vocal cords are allowed to vibrate, while when *voiceless* fricatives are made the vocal cords are kept from vibrating. Compare the sounds of voiced "v" as in "very" and its voiceless counterpart "f" as in "ferry".

The consonants in the two rows below the stops are *fricatives*, so called because of the friction experienced as the air goes through one's mouth in their articulation. Yupik, like English, has both voiced and voiceless fricatives. Examples of words with **v** are **ivisa** 'halibut' and **ayveq** 'walrus', while examples for **f** are **tafsi** 'belt' and **kufi** 'coffee'. Examples for **l** are **ulaaq** 'woman's knife' and **ulu** tongue, while examples for **ll**, the voiceless counterpart of **l**, which is not found in English, are **talliq** 'arm' and **alla** 'other'.[1] Examples for **y** are **angyaq** 'boat' and **yuuk** 'person', and for **z**, **aqavzik** 'salmonberry' and **puugzaq** 'beluga'.[2] Examples for **s** are **siku** 'ice' and **asak** 'paternal aunt'. Yupik **r** is somewhat between English "r" and the sound of "s" in "measure"[3]. Examples are **repa** 'hammer', **laluramka** 'white person' and **kuuvraq** 'seal net', while examples of **rr**, which is the voiceless counterpart of **r** and sounds sort of like English "sh", are **atkurraak** 'shabby parka' and **nuverraq** 'knitting'.[4] Examples for Yupik **g**, not found in English, are **guygu** 'summer house' and **yuget** 'people', while for **gg**, the voiceless counterpart of **g**, also not found in English, there are **iigga** 'hand' and **gguta** 'tooth'. The rounded version of **g** is **w** (not written "**gw**" even though the rounded versions of **k** and **q** are **kw** and **qw**) which is similar to "w" in English "weather". Examples are **wani** 'bell', and **qawaak** 'bird'. The rounded version of **gg** is **wh** (not written "**ggw**") which is similar to English "wh" in "whether"; examples are **whani** 'here' and **whanga** 'I, me'. Yupik **gh** is not

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orthography given to the left of the equals sign and the technical orthography equivalents to the right: **kw** = k^w, **qw** = q^w, **r** = ž, **g** = ɣ, **w** = $ɣ^w$, **gh** = ʁ, **ghw** = $ʁ^w$, **ll** = ł, **rr** = š, **gg** = x, **wh** = x^w, **ghh** = X, **ghhw** = X^w, **ng** = ŋ, **ngw** = $ŋ^w$, **mm** = m̥, **nn** = n̥, **ngng** = ŋ̊, and **ngngw** = $ŋ̊^w$.

[1] The sound written **ll** in Yupik is written as "ł" in Inupiaq.

[2] Y and z are almost in complementary distribution, with z occurring before i, and y elsewhere, but there are exceptions to this pattern including **puugzaq** 'beluga', **qaazugh-** 'feeling out of sorts', and **angyi-** 'to make a boat'.

[3] It is a sound not found in Central Yup'ik, but it is found in Inupiaq where is also written as "r".

[4] The sound written **rr** in Yupik is written as "sr" in Inupiaq.

found in English.[1] Examples are **agha** 'medicine' and **aghnaq** 'woman', while examples of **ghh**, the voiceless counterpart of **gh**, also not found in English, are **iighhaq** 'string story', **taghnughhaq** 'child', and **ghhuuq** 'bullet'.[2] The rounded version of **gh** is **ghw**; examples are **qiighwa** 'his gray hair' and **qiighwyaq** 'aurora'. The rounded version of **ghh** is **ghhw**; an example is **aaghhwaaghaquq** 'he is crawling'. Yupik **h** is voiceless and is just like English **h**; examples are **haam** 'that's enough' and **aahaaleketiiq** which is the name of a particular game.

In the last two rows are the *nasals*, so called because of the passage of air through the nose as they are articulated. Voiceless nasals are not found in English.[3] Examples for **m** are **ma** 'sound' and **amaa** 'wolf', while for its voiceless counterpart **mm**, **naafqemmi** 'when there is bad weather'. Examples of **n** are **nuna** 'land' and **naa** 'mother', while for its voiceless counterpart **nn**, **pennaq** 'cliff' and **liinnaquq** 'he's going to learn, he studies'. Examples of **ng** are **aanguq** 'it is big' and **angak** 'maternal uncle'. Observe that **ng** is a single consonant sound.[4] When the two sounds **n** and **g** occur together in that order an apostrophe is written between them to differentiate this situation from that of the single sound **ng**. An example showing the use of the apostrophe is **an'gighaquq** 'he is going out for fresh air or to play'. Examples for **ngng**, the voiceless counterpart of **ng** are **aaptengnga** '(you all) answer me!' and **tengngaak** 'deep hollow sound'. The rounded version of **ng** is **ngw** as in **angwaaghun** 'paddle'. Finally the rounded version of **ngng** is **ngngw** as in **naangngwaaghaquq** 'he is swinging'.[5]

It is useful to know which consonants are in which columns of the chart, since as suffixes are added to a word, changes often occur at the juncture by one sound (and therefore the letter for that sound) being replaced by another above or below it in the same column of the chart. For example 'woman' is **aghnaq**, 'girl' is **aghnaghaq** where the stop **q** in **aghnaq** is replaced by the corresponding voiced fricative **gh**, and 'little woman' is **aghnaghhaq** where the stop **q** is replaced by the corresponding voiceless fricative **ghh**. Again 'eye' is **iya**, and 'my eye' is **iiska** where, along with doubling the **i** and deleting the **a** when the 'my' ending is added, the voiced fricative **y** of **iya** is replaced with its voiceless counterpart **s**.

Unlike all other Eskimo languages, Yupik does not have long or geminated consonants.[6]

1.3 Vowels

There are four vowels in Yupik. They are **a** as in **ata** 'father', **u** as in **una** 'this one', **i** as in **iya** 'eye', and **e** as in **meq** 'water' or **tepet** 'odors'.[7] Since English vowel letters stand for several different sounds while Yupik vowel letters stand for only one sound each, it may help to observe that **a** is like English "a" in "what", Yupik **u** is like English "u" in "glue", Yupik **i** is like English "i" in "taxis", and Yupik **e** is like English "e" in "taxes" (technically, ə, called *shwa*). Yupik **a**, **i**, and **u** are called *full* or *prime* vowels, and they differ from **e** in that full vowels can occur double, while **e** can only occur single, and full vowels can occur as the final sound of a word, while **e** cannot. Examples of short and long full vowels are **na** 'home' vs. **naa** 'mother', **pi** 'thing' vs. **pii** 'he did something to him', and **sikuni** 'his own ice' vs. **sikunii** 'he said it froze'.

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[1] It is the sound written as "r" in Central Yup'ik and with "ġ" in Inupiaq.

[2] The sound written **ghh** in Yupik is written as "rr" in Central Yup'ik.

[3] Nor are they found in Inupiaq, but they are found in Central Yup'ik.

[4] It is like the English "ng" in "singer" not the "ng" in "finger". It is written as "ng" in Central Yup'ik, and as "ŋ" in Inupiaq.

[5] There are rounded or labialized versions of (all?) other consonants as well, at least for some speakers. This is certainly rare and there is no standard way to write them, but they may be written with a superscripted **w**, and examples are **aap^{w}ik** 'real blood', **aan^{w}i** 'his own blood' (compare **aawni** 'in the (containers of) blood').

[6] Except in at least one exclamatory word, **sang-ngan** 'poor thing'.

[7] The last vowel is not found in Inupiaq.

Unlike all other Eskimo languages Yupik does not have diphthongs, that is, clusters of two unlike vowels.

Exercise

For each of the words below provide the consonant, single vowel, or double vowel needed to correctly fill the blank. One who does not know the language may need to hear someone pronounce these.

I. k vs. q

1) ta___eq 'vein', 2) u___suq 'winter', 3) ___ani___ 'snowflake', 4) ___eni___ 'to point', 5) ___u___aq 'middle'

II. g vs. gh

1) qe___aq 'meat rack', 2) se___leq 'bad', 2) ___nghaq 'harpoon', 3) kem___a 'its skin', 4) pe___nem 'finally', 4) ___tqa 'my name', 5) ___evuq 'it faded'

III. gg vs. ghh

1) ___atek 'shirt', 2) ___iitaa 'he plucked it', 3) ii___aa 'his glove', 4) ___ayek 'shoulder blade', 5) ___uutaa 'he's cold'

IV. g vs. gg

1) yu___aq 'little man', 2) ta___i 'come here', 3) laa___u 'dig it', 4) aapti___u 'ask him', 5) nuniva___et 'roseworts'

V. gh vs. ghh

1) a___uuq 'it rotted', 2) yu___aq 'to pray', 3) gaa___u 'cook it', 4) qikmi___aq 'little dog', 5) aghna___aq 'girl'

VI. e vs. i

1) t___pa 'odor', 2) ___p___k 'to be sharp', 3) s___k___k 'squirrel', 4) n___ka 'my home', 5) q___z___q 'lip'

VII. single vs. double vowel

1) ulgh___q 'sea lion', 2) ___nghaq 'harpoon', 3) ___m___ 'wolf', 4) ___tqa 'my name', 5) k___nka 'my wounds'

VIII. use the correct letter(s)

1) s___ ___un___ ___ 'antler', 2) m___k___l___iiq 'boy', 3) a___v___ ___ 'whale', 4) s___ ___ ___n___q 'sun', 5) ___am___y___ ___ 'sled', 6) k___m___ ___k 'boots$_2$', 7) na__atuq 'he heard', 8) na___uya 'seagull'

IX. rounded vs. non-rounded

1) kii___et 'rivers', 5) nuniva___et 'roseworts', 2) repa___aaq 'hammer',3) negh___aaq 'bone', 4) qa___ani 'outside', 5) qa___ani 'inside, northeast', 6) taa___na 'that one coming', 7) aqii___aquq 'he's taking a pleasure trip', 8) qikmii___aquq 'it's being a dog'

1.4 Fricative (and nasal) undoubling, or automatic devoicing

Certain restrictions on what combinations of sounds are possible in Yupik have led to rules which allow simplifications in spelling. These simplifications are roughly equivalent to the principle in English spelling, taken for granted for the most part, which allows us to write the plural forms of both "cat" and "dog" with an "s": "cats", "dogs", even though in "cats" the "s" is voiceless while in "dogs" it is voiced (sounding like "z"). It is the nature of the sounds represented by "t" and "g" which determines the sound of the following "s". Now in Yupik what happens is that those voiceless fricatives and nasals whose voicelessness is indicated by doubling or partially doubling the voiced form (that is **ll**, **rr**, **gg**, **ghh**, **ghhw**, **nn**, **mm**, **ngng** and **ngngnw**) are written in their undoubled forms when next to certain other consonants that give the signal for voicelessness of both consonants. The principle behind this is that *in a cluster of two (adjacent) consonants either both will be voiced or both will be voiceless.*[1] An exception to this principle is that a voiced nasal may followed by a (voiceless) stop, voiceless fricative, or by a voiceless nasal, as in **aamta** 'as we well know', **amllughaa** 'he stepped over it', and **nunamnni** 'in our land'; in these Yupik words **m** is voiced. The spelling simplification process, which can be termed *fricative (and nasal) undoubling* from the point of view of one writing, or *automatic devoicing* from the point of view of one reading, can be expressed with three rules:

(1) A fricative is undoubled next to a stop or one of the voiceless fricatives, **f**, **s** or **wh**, where doubling is not used to show voicelessness. Some examples are **elpek** 'you' (**l** is voiceless since next to the stop **p**), **aapluku** 'after asking him' (**l** is voiceless), **qerta** 'matted hair' (**r** is voiceless), **egtaa** 'he threw it away' (**g** is voiceless), **esghaghtuq** 'he opened his eyes' (the first **gh** is voiceless since it is next to **s** which is a voiceless fricative and the second **gh** is voiceless since it is next to the stop **t**), **aatgha** 'his name' (**gh** is voiceless), **ingaghfik** 'place to lie down' (**gh** is voiceless since it is next to **f**), and **esla** 'outdoors' (**l** is voiceless since it is next to **s**).

(2) A nasal is undoubled after a stop or one of the voiceless fricatives where doubling is not used to show voicelessness. Some examples are **qikmiq** 'dog' (**m** is voiceless since it comes after the stop **k**), **gguutnga** 'his tooth' (**ng** is voiceless since it comes after **t**), and **taaqnii** 'he said she quit' (**n** is voiceless).

(3) A fricative or nasal is undoubled when it comes after a fricative where doubling is used to show voicelessness, except that if the second fricative is (voiceless) **ll** then the first fricative is undoubled instead. Some examples are **kaallghii** 'the one who arrived', (**gh** is voiceless since it comes after the doubled voiceless fricative **ll**), **eggnaqaa** 'he is going to throw it away' (**n** is voiceless since it comes after **gg**), and

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[1] However, for some speakers at least it is possible to have a voiced fricative preceding a voiceless consonant, especially, but not solely, as a result of **e**-hopping (see 2.2.2). Those speakers can say **tuuyka** rather than **tuuska** for 'my shoulder' (**tuyek**), and **kuug'qaa** (where the apostrophe is the logical device for showing that **g** is voiced) rather than **kuugqaa** for 'he is her older brother' (**kugeq**). In the preceding cases **e**-hopping has occured; there is also **kir'pisa** 'brick tea', a loanword from Chukchi.

ingaghhragkiightuq 'he quickly lay down' (**r** is voiceless since it comes after **ghh**). Examples showing what happens when **ll** is the second voiceless fricative of the cluster are **eglluk** 'stove' (**g** is voiceless and it is undoubled rather than **ll**), **igleghlluni** 'after he traveled' (**gh** is voiceless and it is undoubled rather than **ll**). The exception made in the case of **ll** is a concession to the prominence of voiceless **ll** and its contrast to voiced **l** in the mind of Yupik speakers, as opposed to the situation with other voiceless fricatives and nasals.

One should note that while **ghh** is "undoubled" to **gh**, **wh** is not changed to **w** next to a stop (or **ll**). Thus one writes **kiiwhtaq** 'thing of the river' and not **kiiwtaq**.

Exercises (one need not know the words to do these exercises)
Rewrite the following words undoubling voiceless fricatives and nasals where appropriate and necessary. Do not undouble if doing so would change the sound of the word. 1) riiggta 'den', 2) aatghha 'his name', 3) taghnughhaq 'child', 4) esllallugughhtaa 'it rained', 5) allpa 'murre', 6) nekrrek 'hook', 7) ingaghhlluni 'after he lay down', 8) nguutngnguk 'wart', 9) qallta 'scale', 10) Sivuqaghhmmiit 'people of Gambell or St. Lawrence Is.', 11) allngngughhtuq 'it dove', 12) yuggllak 'big man', 13) meteghhlluk 'raven', 14) aallggutat 'broom', 15) iiggrraggkiighhtuq 'he dug fast', 16) niillghhwaaq 'soda cracker', 17) ifllaaq 'it got lost', 18) mellquq 'fur, feather', 19) qikmmighhaq 'small dog', 20) neghhtuq 'he ate'

Indicate for the words below any fricative or nasal which is voiceless only because of the consonant it is next to: 1) suflugaq 'gun', 2) qaltaq 'bucket', 3) paapga 'its tail', 4) eglluku 'after throwing it away', 5) umughqaaguq 'he had sleep paralysis', 6) yughaghtuq 'he prayed', 7) angyaghllak 'big boat', 8) esghaghlleqamken 'I'll see you', 9) tepnga 'its odor', 10) qavaghsugnituq 'he seems to be sleeping', 11) atullguuq 'he sings well', 12) neghyaghqaq 'food supply', 13) qelpeghhragkiightuq 'it opened quickly'

1.5 Stress, rhythmic length, and overlength

Yupik has a system of rhythmic vowel stress (or syllable stress), and, associated with this, rhythmic lengthening of certain single (underlyingly short) vowels. Basically, every other vowel (2nd, 4th, 6th, etc.) of a word is stressed. Note that an underlyingly long vowel is regarded here as two adjacent vowels as in a very real sense it often is morphologically or historically, and as it is written (as a very sensible convention in the standard writing system).[1] However, the last vowel of a word is not stressed. Examples showing this assignment of stress to alternating vowels (indicating stress by accent marks) are **angyághllangllághyugtuq** 'he wants to make a big boat' (note the lack of stress on the last vowel of the word), and **aángqaghllángllaghyúgtuq** 'he wants to make a big ball'. Actually when stress is assigned to one vowel (always the second, as we shall see) of a double vowel, it is the entire long vowel that is stressed.

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[1] Thus one is justified in saying that a vowel is "double" meaning that it is both written double *and* it is underlyingly long.

The assignment of stress to alternating vowels gets modified in one circumstance. If a vowel which is immediately followed by a second vowel would be assigned stress by the pattern of stress on alternating vowels, then the stress advances to that second vowel, and alternating stress assignment proceeds from that point. An example showing stress advancement is **angyiílkumtúngllu** 'also if we two don't have a boat' where stress has been advanced from the first **i** of **yiil** to the second **i** of **yiil**. Were it not for stress advancement this word would have the same stress pattern as **angyínghilkúmtungllu** 'also if we two don't make a boat' where stress advancement doesn't occur (and thus 'also if we two don't have a boat' would be stressed **angyíilkúmtungllu**, rather than as it is stressed).

A full vowel (**a**, **u**, or **i**, but not **e**) which is single, stressed and is followed by a single consonant will be pronounced long. This is called *rhythmic length*. Examples showing rhythmic length are **qayâni** 'in the kayaks', and **qayâpigkâni** 'in the future authentic kayaks', where the circumflex shows rhythmic length and stress.

In general, a vowel which is rhythmically lengthened is neither longer nor shorter than an underlying long (that is, double) vowel. For example, in **angâkaánga** 'I am his uncle', the vowel **a** of **nga** and the **aa** of **kaa** are of equal length but for different reasons. Note that in this example the stressed **a** of **kaá** is not rhythmically lengthened because it is not single.

When stress is advanced from one vowel onto a second vowel followed by a single consonant, then that second vowel is *overlengthened* and given a falling intonation. This overlengthening serves to distinguish a double vowel from a single vowel with rhythmic length in the same position. For example, compare **qayaâni** 'in his (another's) kayak' (with overlength shown by the circumflex over the second **a** of **yaa**) with **qayâni** 'in the kayaks', and compare **qayâpigkaâni** 'in his (another's) future authentic kayak' with **qayâpigkâni** 'in the future authentic kayaks'. In these examples **aâ** is longer and has a falling intonation as compared with **â** preceded by a consonant.

It is not always easy to hear the difference between rhythmic length of a single (or underlyingly short) vowel and overlength of a double (or underlyingly long) vowel in the same position. In fact for many, if not most, speakers of Yupik — except the older generation — there seems to no longer be a distinction in sound between these two situations.[1] One could say that, such being the case, all such vowels should be written single (or all such should be written double), however if one varies the suffixes on the word in question, the underlying distinction between these two lengths may emerge in a sense, and this very fact will induce a careful writer to distinguish vowel length in writing even in cases where the difference is not audible.

If the vowel in question is always long no matter what suffix is added, then it is a double vowel, whereas if it is sometimes short and sometimes long then it must be single vowel which is sometimes rhythmically lengthened. For example, given the question of whether 'I heard something' is **nagatunga** or **nagaatunga**, one can look to the form for 'if I hear something', which is **nagatkuma** (or **nagaskuma**), showing that 'I heard something' is **nagatunga** with rhythmic length. On the other hand, given the question of whether 'I saw something' is **esghatunga** or **esghaatunga**, one can look to the form for 'if I see something' which is **esghaatkuma** (or **esghaaskuma**), showing that 'I saw something' is **esghaatunga** with a double vowel, and with overlength for older speakers. One might compare also the words for 'beating him' and 'putting all one's effort into it', which to many modern speakers sound the same: **qevu(u)lluku**. However with the above test one gets **qevutkunigu** (or **qevuskunigu**) for 'if he beats him', but **qevuutkunigu** (or **qevuuskunigu**) for 'if he puts all his effort into it', showing that while 'beating him' is **qevulluku**, 'putting all one's effort into it' is **qevuulluku**, and these do sound slightly different for older speakers. If however the word is such that the syllable in question cannot be closed by varying suffixation, modern speakers can apply no tests to determine vowel length. Thus for example, the fact that the Yupik word for 'nail' is *actually* — or perhaps better said, *originally* — **tuquuqaq** and not **tuquqaq**, but that 'ankle' is **tukughaq** and not **tukuughaq**, that 'comb, hairbrush' is **mesuuna** but 'killer whale' is **mesungesak**, are things that can be determined only from an older speaker's pronunciation or the equivalent, such as an accurate dictionary.

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[1] See Krauss 1985.

On the other hand, the difference between a single vowel in a position where it is not subject to rhythmic length and a double vowel in the same position is quite noticeable even to the most modern speakers, and often affects the rhythm on down the word. For example, compare **aghûlaqûngallụ** 'I left too', and **aghûlaáqungâllu** 'I dance, or am dancing, too'.

Exercises

In the following words mark rhythmic stress, rhythmic length, and overlength. This can be done whether or not one knows how to pronounce the words. 1) kenighaqa 'I pointed at it', 2) aghveliighllequnga 'I will cook whale', 3) iflamaaq 'it is lost', 4) nengyuqaqa 'she is my grandmother', 5) meqsukuvek 'if you are thirsty', 6) taghnughhaghmeng 'of the child', 7) angyaminillu 'also in his own boat', 8) neghegkaaguq 'it has been eaten', 9) estamat 'four', 10) mangteghapikaput 'it is our real house', 11) angyani 'in the boats', 12) angyaani 'in his boat', 13) aghulaqusillu 'also you all left', 14) aghulaaqusillu 'also you all are dancing'

Choose the correct spelling for each of the following. To do this one will need to know how to pronounce the word in the manner of older speakers, or to hear it so pronounced. In some cases one may use clues from another Eskimo language or (as we shall see in later chapters) from grammar. 1) fish: iqalluk iqaalluk, 2) my knife: savika saviika, 3) it is skin: amiguq amiiguq, 4) I wanted to eat it: neghyugaqa neghyuugaqa, 5) woman's-knives: ulaghet ulaaghet, 6) birds: qawaget qawaaget, 7) paternal aunts: asaget asaaget, 8) my ears: sigutegka siguutegka, 9) he pinched it: pumsugaa pumsuugaa, 10) trees: uqfiget uqfiiget, 11) it is a parka: atkuguq atkuuguq atkuguuq atkuuguuq, 12) about her (another's) dog: qikmineng qikmiineng, 13) heart: ighsaquq ighsaaquq, 14) he is refusing: ighsaquq ighsaaquq

1.6 Syllabification

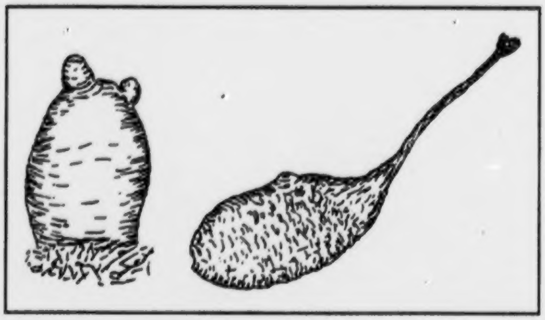
A syllable of a Yupik word is of the form CV, CVC, CVV, or CVVC, and at the beginning of a word it may also be of the form V, VC, VV, or VVC (where V is a vowel and C is a consonant). To put it succinctly, syllable boundaries fall between consonants (recalling that **ll**, **gh**, **ng**, **ngngw** etc. are single consonants though written with two or more letters), or between a vowel and the following consonant. For example, the syllables of **angyaq** 'boat' are **ang** and **yaq**, so the word divided into syllables is **ang/yaq**. The syllables of **nuna** 'land' are **nu** and **a** (and not **nun** and **a**), so the word divided into syllables is **nu/na**.

1.7 Another way to look at Rhythmic Length (and stress) and Overlength

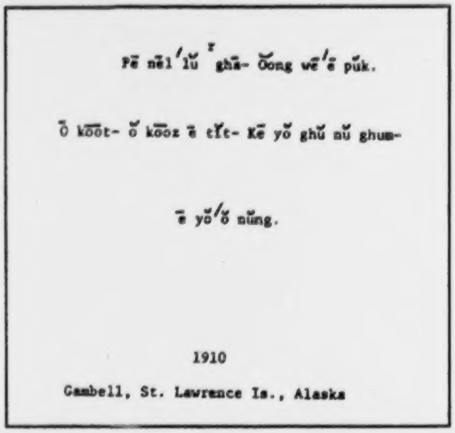
It may be simpler not to look at rhythmic length and overlength as special consequences of rhythmic stress, but rather to look at these two aspects of rhythm by themselves.

The vowel other than **e** of every second syllable in a string of adjacent single-vowel syllables is rhymically lengthened if the syllable is *open* (i.e., doesn't have a consonant following it), except at the end of the word, while if the vowel is **e** or if the syllable is closed there will be stress without length. For example, in **ang$_1$/ya$_2$/pig$_3$/lla$_4$/gu$_5$/ku$_6$/ni$_7$** 'if it is a large genuine (or skin) boat', the entire word consists of such a string of single-vowel syllables, and the vowels of the second, fourth and sixth syllables, which are open, are rhythmically lengthened: **ang$_1$/yâ$_2$/pig$_3$/llâ$_4$/gu$_5$/kû$_6$/ni$_7$**. In **mang$_1$/te$_2$/gha$_3$/pig$_4$/lla$_5$/gu$_6$/ku$_7$/ni$_8$** 'if it is a large genuine house', again the entire word consists of such a string of single-vowel syllables, but this time the vowel of the second syllable, **te**, is not rhythmically lengthened because it is **e** (although it is stressed), and the vowel of the fourth syllable, **pig**, is not rhythmically lengthened because that syllable is not open (although again it is stressed), the vowel of the sixth syllable, **gu**, is rhythmically lengthened, but the vowel of the eighth syllable, **ni**, is not because it is at the end of the word. Thus: **mang$_1$/té$_2$/gha$_3$/píg$_4$/lla$_5$/gû$_6$/ku$_7$/ni$_8$**.

A double vowel in a syllable will be overlengthened if it is in a position such that if it were single it would be rhythmically lengthened. For example in **es/ghaa/tu/nga** 'I saw something', the **aa** is overlengthened, as one can see by comparing this with **na/ga/tu/nga** 'I heard something', where the **a** of the second syllable is merely rhythmically lengthened.



Sea life which is gathered for eating: **uupa** *(Halocynthia aurantia)* on the left, and **aghnaghuq** *(Boltenia ovifera?)* on the right.



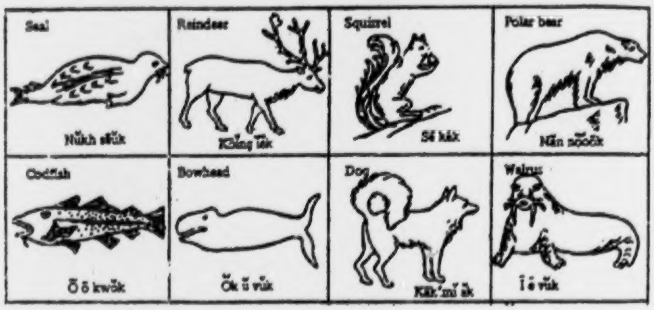
Pē nēl′lŭ ʳghā- ŏong wē′ē pŭk.

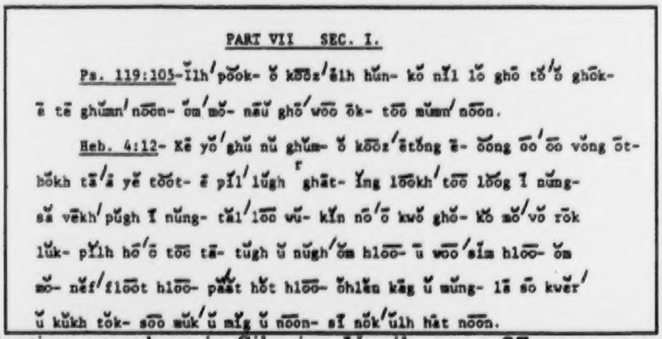
Ō kōōt- ŏ kōōz ē tĭt- Kē yŏ ghŭ nŭ ghum-

ē yŏ′ŏ nŭng.

1910

Gambell, St. Lawrence Is., Alaska





PART VII SEC. I.

Ps. 119:105-Ĭlh′pŏok- ŏ kōōz′ēlh hŭn- kŏ nĭl lŏ ghō tŏ′ŏ ghōk-
ē tē ghŭmn′nōōn- ŏm′mŏ- nāŭ ghō′wōō ōk- tōō mŭmn′nōōn.

Heb. 4:12- Kē yŏ′ghŭ nŭ ghŭm- ŏ kōōz′ētŏng ē- ŏong ōō′ōō vŏng ōt-
bŏkh tā′ā yē tōōt- ē pĭl′lŭgh ʳghāt- ĭng lōōkh′tōō lōŏg ī nŭng-
sā vēkh′pŭgh ī nŭng- tāl′lōō wŭ- kĭn nō′ō kwŏ ghŏ- kŏ mŏ′vŏ rōk
lŭk- pĭlh hō′ō tōō tā- tŭgh ŭ nŭgh′ŏm hlōō- ū wōō′sĭm hlōō- ŏm
mŏ- nĕf′flōōt hlōō- pāāt hŏt hlōō- ŏhlĕn kāg ŭ mŭng- lā sō kwĕr′
ŭ kŭkh tŏk- sōō mŭk′ŭ mĭg ŭ nōōn- sĭ nŏk′ŭlh hāt nōōn.

The first publication anywhere in Siberian Yupik was a 27-page pamphlet published in 1910 in Gambell by Edgar O. Campbell of the Presbyterian Church. It used a phonetic orthography, as is used in English dictionaries to show pronunciation, that was serviceable for a religious book in which one would read the same passages over and over again. The first picture here shows the pamphlet's title, **Pinilghii Ungipaq: Ukut Akuzitet Kayaghneghem Igaaneng** ('The Good News: The Sayings from God's Book'). The orthography's functioning is given with several pages as in the second picture here. The third picture shows a page of Bible selections from this pamphlet.

For more than half a century after this pamphlet's appearance nothing was published in Yupik on the American side. Then in 1966 David Shinen of the Wycliffe Bible Translators, with Elinor Oozeva and other St. Lawrence Islanders, began to publish Christian religious works in a modern orthography, which in 1971 was changed to the present one devised by Michael Krauss, Linda Womkon Badten (originally of Gambell), and Sharon Pungowiyi Orr (originally of Savoonga) working with David Shinen and Dudley Hascall. The present Yupik orthography is used by all groups on the American side, including religious groups and the schools.

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CHAPTER 2: Words and bases; Formation of unpossessed plural and dual Absolutive case; Conventional duals

2.1 Vocabulary (all nouns)

afsengaq*	vole, *locally* mouse (see 2.2.2 below concerning "*")
aghnaq	woman
aghneq	day
amaa	wolf
angyaq	boat
anipa	owl
ateq	name
atkuk	parka
ayveq	walrus
gguta	tooth
iya^{e}	eye (see 2.2.1 concerning **a^{e}**)
kamek	skin boot, mukluk
kaviiq	fox
kemek	flesh; skin
kii	wound
kiik	summer
kiikw	river
mangteghaq	house
na^{e}	home
nanuq	polar bear
naayghaq[1]	mountain
neghqwaaq	bone
qikmiq	dog
qiiqw	grey hair
qiiqw	cough (homophonous with preceding word)
qulmesiin	cooking pot
repa[2]	hammer
riigta	animal's den
savik	knife
sigun, siguta	ear
siku	ice
sikuq*	needle
tafsi	belt
taghnughhaq*	child
ulaaq	semi-lunar knife, woman's-knife, ulu
uupa	"sea peach" *(Halocynthia aurantia)* (edible sea creature found on beach — see illustration on p. 9)
uyghak	stone, rock
yaqulek	angel

---

[1] From Chukchi.

[2] From Chukchi.

yughaghta	minister, clergyman
yu<u>k	person; man (male human) (see 2.2.1 concerning "**<u>**")
Yupik	Siberian / St. Lawrence Island Eskimo person

Endings

$\sim_{sf\frown w}$:(e)t	N-s — *absolutive plural*
$\sim_{sf\frown w}$:(e)k	N-s_2 — *absolutive dual*

2.2 Discussion of grammatical topics

2.2.1 Words and bases

All the nouns given in the vocabulary above are in the *unpossessed absolutive singular form*. They are unpossessed in that no indication is given of an owner, that is, **siguta** means 'ear', but there are other forms of this word that mean 'his ear' or 'my ear', which will be presented in later chapters. Absolutive is the *case*, or family of endings for a noun which is used for, among other things, the citation form of the noun. *Singular* means one thing, in contrast to *dual* which means two things, and *plural* which, in Yupik and other Eskimo languages, means three or more things, rather than two or more as in English.

To form duals and plurals, as well as possessed forms and non-absolutive forms, one must go beneath the surface of the citation form as given above and find the abstract combining form of the word, commonly called the *base form* (or just *base*) of the word. It is the practice to write base forms with hyphens after them to show that they are abstract combining forms rather than actual spoken forms.

A noun that ends in a full vowel in the citation form will have a base form just like the citation form (but the base form will be written with a hyphen after it), except that some nouns ending in **a** have bases ending in **e** instead of **a**. These will be written with superscript **e** (for example **na^{e}** in the list above). However the **a** of a word ending in **ta** almost always comes from **e** on the base so a superscript **e** is not necessary (for example **siguta** in the above list is written without a superscript **e**, but the base ends in **e** nevertheless). The few exceptional words ending in **ta** where the base also ends in **ta** and not **te** will be noted when they occur.

Nouns that end in **n** in their citation forms have base forms with **te** in place of the final **n**. Thus a base form ending in **te** can lead to a noun ending in either **ta** or in **n** and in fact most nouns that end in one can equally well end in the other, except that if there is a consonant before a final **te** of a base, the citation form of the word can only end in **ta** and not **n**.

Nouns that end in **q**, **k**, **qw**, or **kw** in their citation forms end in the corresponding fricatives, **gh**, **g**, **ghw**, and **w** respectively in their base forms.

Citation forms (absolutive singular) of nouns can end only in a full vowel, **a**, **i**, or **u**, or in one of a limited range of consonants, **n**, **q**, **k**, **qw** or **kw** (except for a very few nouns that end in **p** or in **y**). Bases can end only in a vowel (including the vowel **e**) or in one of the consonants **gh**, **g**, **ghw** or **w**. Citation forms cannot end in **m**, for example, though inflected (non-citation, expanded forms) can, nor, to take another example, in **gh**, though abstract, non-spoken, base forms can. Likewise, base forms cannot end, for example, in **q**, though citation forms and other words can end this way.

Examples (not from this chapter)

citation form	*base*
nuna 'land'	**nuna-**
tuma^{e} 'footprint'	**tume-**
piitun, piituta 'seed'	**piitute-**
qayaq 'kayak'	**qayagh-**
manik 'egg'	**manig-**
saaqw 'side'	**saaghw-**
aakw 'blood'	**aaw-**

A special note concerning the word **yu<u>k**: the citation form has a long or double **u** so that 'person' is **yuuk**, but the base has a short or single **u**, **yug-**. This is the only word that is like this, but there are other words which have a letter which appears in some forms but not in others and such words will be presented in vocabularies as **yu<u>k** is here with the letter in question in angle brackets.

Exercise

Determine the base or combining form of each of the words given above in this chapter's vocabulary.

2.2.2 Formation of plurals and duals

Unpossessed absolutive plurals are formed by attaching **t** to the base form of nouns. This **t** is an *ending*, and all endings as well as *postbases* (discussed later) are attached to the base form of the noun rather than directly to the citation form. Endings and postbases are attached in a number of different ways depending on how they interact with the various possible final segments (letters or sounds) of the base (or with the final segment and the one before it). These patterns of interaction are shown in this book by various symbols and parenthesized letters which will be explained. The full form of the plural ending **t** is **$\sim_{sf}\text{-}_{w}$:(e)t**. Before explaining exactly what these symbols mean, it should be noted that the *dual* ending is just like the plural, has the same symbols in front of it meaning that it attaches in the same way as the plural, but has **k** in place of **t**. Thus if one knows how to form the plural or, to put it another way, if one understands why the plural is formed as it is, he automatically knows about the dual as well, and about other endings which are preceded by these symbols.

The symbol $\sim_{sf}$ means that the ending (or suffix) in question will drop *semi-final* **e** from a base which has one. A *semi-final* **e** is one which is followed by another letter (always either **gh** or **g**) on a base. Such endings are said to be *semi-final* **e** *dropping*. An ending which drops semi-final **e** will not drop such an **e** if doing so would lead to a cluster of three consonants within the word or of two consonants at the beginning of the word. When a semi-final **e** is dropped and the base has only one vowel (one syllable with one vowel in it) preceding the **e** and when the vowel of that syllable is a full vowel (not itself an **e**) then that full vowel will be lengthened (doubled in writing).[1] It is as if the **e** "hops" toward the front of the word and changes into a full vowel. All the requirements given here must be met if this **e** *hopping* is to occur.

The symbol $-_w$ means that the ending will drop *weak* consonants but keep *strong* consonants from bases. Of the possible base-final consonants, **g**, **ghw** and **w** are invariably strong, but **gh** may be either weak or strong.[2] A **gh** which is preceded by **e** or by two (full) vowels is invariably strong. A **gh** which is preceded by one full vowel (with a consonant in front of it) will most likely be weak. A minority of such **gh**-s are strong however, and there is no way to tell which they are by other aspects of the word. This book indicates this minority of unpredictably, or "secretively", strong **gh**-s with an asterisk, "*", after the citation form (or after the base). A speaker of the language can tell whether a **gh** is weak or strong by attaching certain endings such as **-mun** meaning 'to, toward' which drops weak **gh** but keeps strong **gh**. Thus, **afsengaq** has the base, **afsengagh-**, which ends in a (unpredictably) strong **gh** as shown by the fact that one says **afsengaghmun** 'to the mouse', and hence the asterisk on the word **afsengaq*** in the vocabulary list above, but **aghnaq** follows the more common pattern and has the base, **aghnagh-**, which ends in a weak **gh** as shown by the fact that one says **aghnamun** 'to the woman'.

One should be aware that the final **gh** of the bases of some of the words marked with an asterisk in this book, will in fact be treated as being weak by some speakers, depending on their age and perhaps family and/or clan. Thus for certain speakers the base for **afsengaq** has a weak consonant and for them there should be no asterisk marking this word. Conversely, a few words presented here as having a weak final **gh** on their bases will be regarded as strong by certain speakers.

The colon, :, will be discussed presently.

The **e** in parentheses on the dual and plural endings is actually a part of the ending rather than an attachment symbol. It is only used part of the time however, while the **t** is used all the time. **(e)** is used if the base, in the form in which the **t** is added, still has a final consonant on it. Thus **(e)** will be used only with bases that end in a strong consonant. Bases that end in a vowel do not end in a consonant of course, and bases which end in weak **gh** drop that **gh** and hence no longer have a final consonant when the **t** is added, so **(e)** is not used with such bases.

One last but important process is indicated by the colon, :. When the above described operations are performed, if the result has the uvular **gh** in between two single vowels, the first of which is a full vowel, then the **gh** drops out, and the **e** changes to match up with the full vowel it is now next to. This is called *uvular dropping*.

---

[1] As will be seen (4.25) the same applies when a *final* **e**, rather than a *semi-final* **e**, is dropped from a base.

[2] One can equally well apply the terms "weak" and "strong" to **q**, **k**, **qw**, and **kw** at the end of the citation forms corresponding to the bases.

Examples

citation form	*base*	*plural*
nuna 'land'	**nuna-**	**nunat** 'lands'
tuma^{e} 'footprint'	**tume-**	**tumet** 'trails'
piitun 'seed'	**piitute-**	**piitutet** 'seeds'
qayaq 'kayak'	**qayagh-**	**qayat** 'kayaks' (weak **gh** dropped)
manik 'egg'	**manig-**	**maniget** 'eggs' (**g** kept since strong)
ulghaaq 'sea lion'	**ulghaagh-**	**ulghaaghet** 'sea lions' (**gh** kept since strong because it is preceded by two vowels)
taqeq 'vein'	**taqegh-**	**taaqghet** 'veins' (**gh** kept since strong because it is preceded by **e**, and that semi-final **e** dropped and hopped)
ughluveq 'bow'	**ughluvegh-**	**ughluvghet** 'bows' (semi-final **e** dropped, but not hopped since there is more than one vowel in the base before the **e**)
ighneq 'son'	**ighnegh-**	**ighneghet** 'sons' (semi-final **e** not dropped (and not hopped) since dropping it would lead to a cluster of three consonants within the word)
meq'water'	**megh-**	**meghet** 'waters, (containers of) water' (semi-final **e** not dropped (and not hopped) since dropping it would lead to a cluster of two consonants at the beginning of the word)
pagunghaq* berry'	**pagunghagh*-**	**pagunghaat** 'berries' (strong **gh** kept, giving ***pagunghaghet**[1] but **gh** then dropped due to uvular dropping and **e** changed to **a**)

Concerning written translations, Yupik duals will be translated with an English plural form with a subscripted "2". Thus **uyghagek** will be translated: "rocks$_2$", and in translating an English plural, one can assume that unless there is a subscripted "2" or unless the English plural in question is dual by nature, e.g. "arms", "ears", that Yupik plural and not dual is meant.

2.2.3 Conventional duals

A number of Yupik nouns, including **kiikw** in the vocabulary above, are customarily used in the dual even though only one entity is meant. Thus the dual form **kiiwek** means 'a river' or 'the river'.[2] This occurs mostly with things which have two equivalent sides, like a river does. This phenomenon occurs also in English where "pants", "eyeglasses" and "scissors" are never used in the singular. However, such conventional duals are more common in Eskimo than in English and seem to be more common in (Siberian) Yupik than in other Eskimo languages. The grammatical singular is used if one is speaking about a category of things, like saying in English "the river is a flowing body of water most useful to mankind".

---

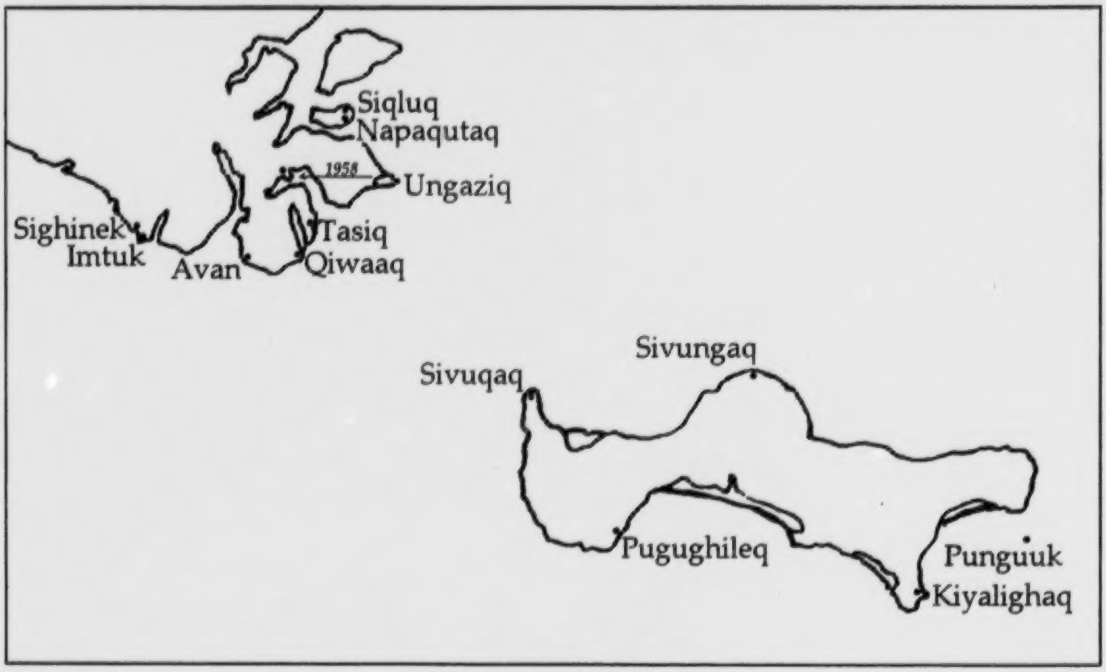
[1] An asterisk is written preceding an unattested form, that is a form not actually spoken.

[2] Verbs or other nouns associated with such a conventional dual also take the dual. Thus **kiiwek aanguk** 'the river is big', where **aanguk** means literally 'they$_2$ are big' (see 3.2.1).

2.3 Exercise

Form the plural of each of the words in the vocabulary above.

SIBERIAN YUPIK VILLAGES AND OLD VILLAGE SITES



name in Yupik	name on map (non-Yupik names in italics)
Avan	--
Imtuk	--
Kiyalighaq	Kialegak
Napaqutaq	--
Pugughileq	Powooiliak
Punguuk	Punuk
Qiwaaq	Кивак (Kivak)
Sighinek[1]	Сиреники (Sireniki)
Siqluq	Секлюк (Seklyuk)
Sivungaq	Savoonga
Sivuqaq	*Gambell*
Tasiq	*Ткачен (Tkachen)* (Chukchi from Yupik)
Ungaziq[2]	*Чаплино (Chaplino)*

---

[1] This is the (Central) Siberian form; the (old) Sirenik form of the name is "Sigheneg".

[2] Ungaziq is Old, pre-1985, Chaplino; there is no Yupik name specifically for New Chaplino.

CHAPTER 3: Intransitive Indicative mood; Unpossessed Ablative-modalis case

3.1 Vocabulary

3.1.1 nouns

aghveq	whale
anigu	snow on ground
aqavzik	salmonberry, cloudberry *(Rubus chamaemorus)*
aqelqaq	visitor
esla	outdoors; weather; awareness; world
iqalluk	fish
kayu	sculpin; ocean fish (in general)
kufi	coffee
Laluramka$^{\mathbf{e}}$[1]	white person, Caucasian
meq	water
naayvaq	lake
neghsaq	seal (in general)
neqa$^{\mathbf{e}}$	food
nuna	land
pagunghaq*	crowberry *(Empetrum nigrum)*; berry (in general)
sikik	squirrel
Sivungaq*	Savoonga
Sivuqaq	Gambell; St. Lawrence Island (in general)
ukaziq	hare, *locally* rabbit
ulghaaq	sea lion
Ungaziq	Old Chaplino, Indian Point (in Chukotka)
uquq	fat; blubber
vek, vegaaq	grass
yavlu	sweetheart[2]
yaywaali[3]	orphan

3.1.2 verb bases (explained in 3.2.1 below)

aghula-	to dance
aghulaqe-	to leave
alinge-	to be afraid
aane-	to go out
aange-	to be big
aqii-	to take a pleasure trip, to take a vacation
esghaate-	to see something
esleqe-	to be full
gaagh-	to cook
ifla-	to lose; to get lost
ingaghte-	to lie down

---

[1] From Chukchi.

[2] This word is from English "love you"; some people say **lavyu** instead of **yavlu**.

[3] From Chukchi.

inghu-	to pick berries
itegh-	to go in, to enter
kaate-	to arrive
kuuve-	to spill
megh<e>-	to drink (concerning **<e>** see 3.2.1 below)
nagate-	to listen; to hear
negh<e>-	to eat (concerning **<e>** see 3.2.1 below)
nenglagh-	to laugh
pinigh-	to be good
qavagh-	to sleep
qiighw-	to cough
qiya-	to cry
tagi-	to come towards speaker
taake-	to be long
tuqu-	to die

Endings

~$_f$(g/t)u-	*intransitive indicative* verb endings
~$_f$⌐$_w$meng	unpossessed singular *ablative-modalis* noun ending

3.2 Discussion of grammatical topics

3.2.1 Citation form for verbs and the intransitive indicative

There is no actual spoken form for Yupik verbs which is as convenient for a *citation* form as the unpossessed absolute singular is for nouns.[1] Consequently the abstract combining form itself, the base, will be used as the citation form for verbs, and verb bases will be glossed with English infinitives, "to —", even though they are not exactly equivalent to infinitives. Verb bases end in precisely the same ways that noun bases do, that is, in a full vowel, in **e**, in **te**, or in one of the fricatives, **gh**, **g**, **ghw** or **w**. It is not necessary to distinguish weak and strong final consonants for verbs.

~$_f$(g/t)u- is the part of a verb ending which indicates *intransitive indicative.* Intransitive means that only information (person and number) concerning subject (and not a possible object) is given by the verb ending. Indicative is the verb *mood* or family of endings used for making statements (as opposed to questions, commands, etc.). The transitivity/mood indicator or marker, **~$_f$(g/t)u-**, is followed by a second part which indicates person and number. *Third person* is the group of endings concerned with a person or thing other than the speaker, that is, with "he", "she", "it", "they$_{pl}$", "they$_2$". In Yupik there is no grammatical category of *gender* so that the same ending which indicates "he" also indicates "she" or "it", and translations with "he" should be understood to mean "he, she, or it". *1st person* is the group of endings concerned with the speaker (and possibly others with him), that is, with "I", "we_{pl}", and "we_2". *Second person* is the group of endings concerned with the person or persons spoken to, that is, with "you", "you_{pl}", and "you_2". Note that these are given in this order: singular, then plural, and then back to dual. This will be done throughout this book because in many cases singular and plural forms are the same and can be listed together.

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[1] One *can* produce a citation form for verb bases that will at least be pronouncable as if it were a Yupik word by keeping base-final **a**, **i**, or **u** as it is, changing base-final **e** to **a**, **g** to **k**, **gh** to **q**, **w** to **kw**, and **ghw** to **qw**, but the result will not actually be a word of the language, except when it is also happens to be a noun as in the case of **qiiqw** 'a cough' and **qiighw-** 'to cough'.

The list below shows the person and number part of the intransitive indicative endings for all three persons and numbers.

-q	he, she, it
-t	they_{pl}
-k	they_2
-nga	I
-kut	we_{pl}
-kung	we_2
-ten	you_1
-si	you_{pl}
-tek	you_2

Concerning attachment to verb bases, $\sim_f$ indicates that final **e** is to be dropped, that is, **e** which comes right at the end of the base.[1] The lack of any indication to the contrary (that is the lack of a minus sign) indicates that a base-final consonant is to be kept, while in **(g/t)** the parentheses show that **g** and **t** are used only with certain types of bases: **g** with bases that end in a double vowel, and **t** with bases that end in a consonant.

The two bases **negh<e>-** 'to eat', and **megh<e>-** 'to drink' act as if they are **negh-** and **megh-** with some endings and as if they are **neghe-**, and **meghe-** with other endings. With the endings presented here these two bases act as if the **<e>** were not there, and similarly with other verb endings that begin with **(t)** such as the interrogative endings (see 8.3.1 and 9.3.2).

When the endings presented here are used with a base ending with a single full vowel, **a** or **i**, the resulting clusters **au** and **iu** will change to **aa** and **ii** respectively. This is because Yupik does not permit clusters of unlike vowels. An underlying cluster with **i** in it will become **ii** while an underlying cluster with **a** but no **i** will become **aa**. Thus underlying **ai**, **ia**, **ui**, and **iu** all become **ii**, and underlying **au** and **ua** become **aa**. (**uu** can only arise from underlying **uu**.) This process is called *vowel dominance*, **i** over **a** over **u**.

Verb forms built with the endings presented here have a past-time meaning, except for descriptive (or stative) verbs which have a present-time meaning. However even action verbs are translated with a time-neutral infinitive such as 'to die' (rather than with 'to have died'). For present-time meaning of action verbs (verbs other than descriptive verbs), see the postbase **~(g)aqe-** (5.2.1).

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[1] It is true that all suffixes that begin with a vowel in the form in which they are used on a base ending in **e** will cause that **e** to drop, but nevertheless the sign $\sim_f$ will still be given with such suffixes.

Examples

verb base	*with ending*
tuqu- 'to die'	**tuquuq** 'he (or she or it) died'
tagi- 'to come'	**tagiiq** 'he came' (from ***tagiuq** by vowel dominance)
qiya- 'to cry'	**qiyaaq** 'he cried' (from ***qiyauq** by vowel dominance)
aqii- 'to vacation'	**aqiiguq** 'he vacationed' (**g** used since base ends in two vowels)
aane- 'to go out'	**aanuq** 'he went out' (final **e** dropped)
nenglagh- 'to laugh'	**nenglaghtuq** 'he laughed' (**t** used since base ends in a consonant)
pinigh- 'to be good'	**pinightuq** 'he is good' (present time since verb is descriptive)
negh<e>- 'to eat'	**neghtuq** 'he ate' (recall that the base takes the form **negh-** with these endings)

If the subject is explicitly given with a separate noun, that noun goes in the absolutive case and must agree in number with the verb. For example **aghnaq neghtuq** 'the woman ate', **aghnat neghtut** 'the women ate', and **aghnak neghtuk** 'the women$_2$ ate'.

3.2.2 Ablative-modalis

Though one usually thinks of intransitive sentences in a language being those without an object (without a thing *verb*-ed), and only transitive sentences as having an object, in Yupik intransitive sentences can have an object of sorts but nothing about this object is indicated in the ending of the verb. An object of an intransitive verb is called an *indefinite object* (to distinguish it from a true grammatical object of a transitive verb (see 7.3.1 and 7.3.2)).

A noun serving as an indefinite object is put in the *ablative-modalis* case. In addition, this case serves to make phrases like English prepositional phrases starting with "from", in the sense of moving *from* one place or time to another.[1]

The unpossessed ablative-modalis singular ending is $\sim_{f\frown w}$**meng**. It drops weak final consonants, but keeps strong final consonants. It drops final **e**-s provided that doing so does not lead to a cluster of three consonants (as in the example with **riigta** below).[2] If final **e** is dropped and the required conditions are met, then **e**-hopping will occur (see 2.2.2).

Examples

word	*base*	*with ending*
anigu 'snow'	**anigu-**	**anigumeng** 'snow (as indefinite object); from snow'

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[1] In addition to its indefinite object use and its place-from-which use, the ablative-modalis case has several other uses related to the indefinite object use. It is used to give more information about a noun which has been verbalized by a postbase (see 17.5), and also in certain transitive sentences (see 7.3.1) in a way that corresponds to the English definite object when the grammatical object corresponds to the English definite object, for example with **inghute-** 'to pick him (grammatical object) some berries (specified with ablative-modalis)' (see 11.2.3), or **ungipaate-** 'to tell about him (grammatical object) about her/it (specified with ablative-modalis)' (see 13.1). Note that in (Siberian) Yupik as in other Yupik the functions of the Inuit/Inupiaq ablative and modalis cases are combined in one case.

[2] This differs from the situation with verb bases. See 13.2.1, 15.3.7, and 17.3.2.

iya 'eye'	**iiye-**	**iiymeng** 'eye(s) (as indefinite object); from an eye' (**e** dropped and hopped)
riigta 'den'	**riigte-**	**riigtemeng** 'den(s) (as indefinite object); from a den' (**e** not dropped since doing so would lead to an unpermitted cluster of three consonants)
qulmesiin 'pot'	**qulmesiite-**	**qulmesiitmeng** 'pot(s) (as indefinite object); from a pot' (**e** dropped, but not hopped)
gguta 'tooth'	**ggute-**	**gguutmeng** 'tooth/teeth (as indefinite object); from a tooth' (**e** dropped and hopped)
angyaq 'boat'	**angyagh-**	**angyameng** 'boat(s) (as indefinite object); from a boat' (weak final consonant dropped)
nanuq* 'polar bear'	**nanugh-**	**nanughmeng** 'polar bear(s) (as indefinite object); from a polar bear' (strong final consonant kept)
sikik 'squirrel'	**sikig-**	**sikigmeng** 'squirrel(s) (as indefinite object); from a squirrel' (**g** is strong)

When used as an indefinite object, the singular ablative-modalis ending may indicate a plurality if the things in question are more or less alike. For example, **neghtunga pagunghaghmeng** may mean 'I ate a berry' or 'I ate berries'.

Concerning the other use of the ablative-modalis, to indicate place-from-which, as in **naayghameng kaatukut** 'we arrived from the mountain', a singular ablative-modalis ending indicates only singular. For example, **tagiinga naayvameng** means only 'I came from the lake'. To say 'from the lakes', the plural ablative-modalis ending must be used. This ending is like the singular except for having **n** in place of **m** and not dropping final **e** in "short" (i.e. two syllable) words, though it is dropped in longer words.[1] Thus, **naayvaneng** 'from the lakes', **iyeneng** 'from the eyes' (compare **iiymeng** 'from the eye'), and **qulmesiitneng** 'from the pots'.

3.3 Exercises

Translate the following sentences into Yupik: 1) The white people drank coffee. 2) The old man heard angels. 3) The cooking pots$_2$ are full of water. 4) The river is long. 5) The children went out of the house. 6) The squirrels heard some mice. 7) The owl died. 8) The water spilled from the pot. 9) The rabbits are afraid of foxes. 10) The women were picking crowberries. 11) The orphans went in from outdoors. 12) The minister took a vacation. 13) The strangers arrived from Chaplino. 14) The knives got lost. 15) The men were dancing. 16) The white people left from St. Lawrence Island. 17) They$_2$ cooked sea lion. 18) I saw a den. 19) You coughed. 20) The days are long. 21) We$_2$ laughed. 22) The old men arrived from the mountain. 23) The dogs came over. 24) He heard angels. 25) The men saw polar bears.

Translate the following sentences into English 1) Afsengaq neghtuq pagunghaghmeng. 2) Kaamgek iflaak. 3) Aqiigukung. 4) Uupameng esghaatut. 5) Ukaziq alinguq kaviighmeng. 6) Laluramka kaatuq Sivungaghmeng. 7) Aqelqat

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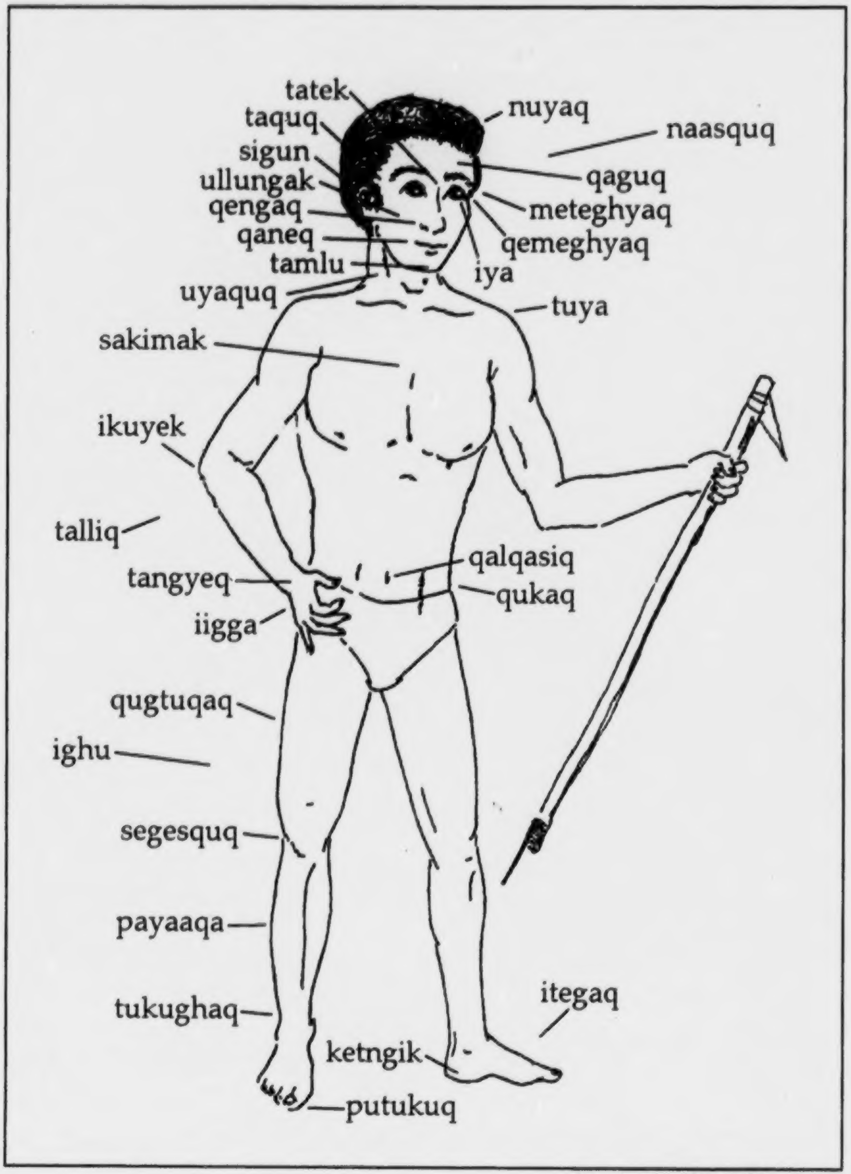
[1] Some speakers may drop the **e** even in short words.

aghulaat. 8) Tafsi taakuq. 9) Neghtusi ulghaaghmeng. 10) Naayvameng tagiiq yaywaali. 11) Aghnak qiighwtuk. 12) Gaaghtut kayumeng. 13) Qikmit nagatut anipameng. 14) Qavaghtunga. 15) Taghnughhaat aanut mangteghameng.


tatek
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naasquq
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tuya
sakimak
ikuyek
talliq
tangyeq
iigga
qalqasiq
qukaq
qugtuqaq
ighu
segesquq
payaaqa
tukughaq
itegaq
ketngik
putukuq

drawing by Cathy Nevak

CHAPTER 4: 1st and 2nd person possessor possessed Absolutive case

4.1 Vocabulary

aghnaghaq*	girl
aakw	blood
apa	grandfather
ata	father (base is **ata-**, not **ate-**)
avaqutaq	child, offspring
eltughaq*	grandchild
igatagh-, iyatagh-	to be hungry
iigga^{e}	hand
ighneq	son
mekestaaghhaq*	small thing
mekelghiiq	boy
naa	mother
nengyuq*	grandmother
nuliiq	wife (base can also uniquely be **nulighh-**, see 4.3)
nuyaq	hair
panik	daughter
seghleq	bad thing
takestaaghhaq*	short thing
ugi	husband

postbases

–ghllak	big N; lots of N (when used in the plural)
–ghrugllak	big N, huge N
–lek	one having N
~:(ng)u-	to be N

base-plus-postbase, and postbase-plus postbase combinations

mekestaaghhaa-	to be small
takestaaghhaa-	to be short
seghleghu-	to be bad
–lgu-	to have N

endings

selected 1st person possessor and 2nd person possessor absolutive noun endings

4.2 Discussion of Postbases

4.2.1 Postbases fit between base and ending. There may be more than one postbase in a word. Some postbases go on nouns and yield nouns (and are therefore said to be *noun-elaborating)*, some go on nouns and yield verb bases (and are therefore said to be *verbalizing)*, some go on verb bases and yield verb bases *(verb-elaborating)*, and some go on verb bases and yield nouns *(nominalizing)*. Noun-yielding *(noun-elaborating and nominalizing)* postbases are presented here with an unpossessed absolutive singular ending, but of course underlying this is an abstract combining form or base form (see 2.2.1), while verb-yielding (verb-elaborating and verbalizing) postbases are presented in their base or combining form. When discussing postbases and endings, N means "noun" and V means "verb".

4.2.2 The postbase **–ghllak** (which has as its combining form **–ghllag-**) is noun-elaborating and means 'big N', and in the plural it may mean either 'big N-s' or 'lots of N'. The minus sign, –, indicates that this postbase drops all final consonants (strong as well as weak).[1] The absence of a tilde, ~, indicates that it keeps all **e**-s (final and semi-final). This postbase will substitute the velar fricative, (voiceless) **g**, for the uvular fricative, (voiceless) **gh**, beginning the postbase if the base ends in a velar (which however is dropped). Likewise it will substitute a rounded fricative, **wh** or (voiceless) **ghw**, if the base ends in a rounded velar or uvular fricative. A dropped final consonant of a base always influences the initial segment of a postbase or ending in this way if that postbase or ending starts with a velar or uvular fricative or stop (i.e. with **gh**, **g**, **k**, **q**).

Examples

noun	*base*	*with postbase*
nuna 'land'	**nuna-**	**nunaghllak** 'big land'
qulmesiin 'pot'	**qulmesiite-**	**qulmesiiteghllak** 'big pot' **qulmesiiteghllaget** 'big pots, lots of pots'
angyaq 'boat'	**angyagh-**	**angyaghllak** 'big boat'
sikik 'squirrel'	**sikig-**	**sikigllak** 'big squirrel' (base ends in **g**, so the **gh** of the postbase is replaced with **g**)
kiikw 'river'	**kiiw-**	**kiiwhllagek** 'big river' (since the base ends in a rounded velar, the **gh** of the postbase is replaced with a rounded velar; the dual ending for a single river is explained in 2.2.3)

4.2.3 Another postbase **–ghrugllak** means 'big or huge N'. It goes on in exactly the same way as the preceding postbase.

Examples

noun	*base*	*with postbase*
qulmesiin 'pot'	**qulmesiite-**	**qulmesiiteghrugllak** 'huge pot'
kiikw 'river'	**kiiw-**	**kiiwrugllagek** 'huge river'

4.2.4 The noun-elaborating postbase **–lek** means 'one having N'. It is a simple consonant dropping postbase. Its combining or base form is **–leg-**.

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[1] The minus sign should not be confused with the hyphen which is used to indicate a suffix without detailing a particular suffixation pattern.

Examples

noun	*base*	*with postbase*
naa 'mother'	**naa-**	**naalek** 'one with a mother'
panik 'daughter'	**panig-**	**panilek** 'one with a daughter'

More than one postbase can go on a word as in **qikmighrugllalget** 'ones having huge dogs'.

4.2.5 The verbalizing postbase **~:(ng)u-** means 'to be N'. The tilde, ~, indicates that it drops both final and semi-final **e**-s from bases, with **e**-hopping (see 2.2.2) occurring when possible. The colon indicates that the uvular fricative **gh** will drop from between single vowels at the juncture of a base and this postbase provided the vowel preceding it is not *e* (the process of *uvular dropping*). The **(ng)** is used only with bases ending in a vowel including a final **e** (before it is dropped). If the intransitive indicative ending is put on following this postbase, care must be taken to use the correct form of the ending, that is, with **g** or without **g**.

Examples

noun	*base*	*with postbase*
ata 'father'	**ata-**	**atangu-** 'to be a father' (thus **atanguuq** 'he is a father')
iya 'eye'	**iye-**	**iiyngu-** 'to be an eye' (**ng** is used because base ends in a vowel, **e**, though this **e** is then dropped and hopped)
na 'place'	**ne-**	**nengu-** 'to be a place' (dropping of **e** not possible since a cluster of two consonants is not permitted at the beginning of a word, hence hopping does not occur either)
iigga 'hand'	**iigge-**	**iiggngu-** 'to be a hand' (final **e** is dropped but not hopped since the conditions for hopping are not met)
riigta 'den'	**riigte-**	**riigtengu-** 'to be a den' (dropping of **e** not possible since a cluster of three consonants is not permitted, hence hopping does not occur either)
sigun, siguta 'ear'	**sigute-**	**sigutngu-** 'to be an ear' (**e** is dropped but not hopped since the conditions for hopping are not met)
gguta 'tooth'	**ggute-**	**gguutngu-** 'to be a tooth' (**e** is both dropped and hopped)
kaviiq 'fox'	**kaviigh-**	**kaviighu-** 'to be a fox' (**gh** not dropped since it has two vowels rather than one vowel in front of it)
aghnaq 'woman'	**aghnagh-**	**aghnaghu-** –> **aghnau-** –> **aghnaa-** 'to be a woman' (uvular dropping and vowel

		dominance occur here)(thus **aghnaaguq** 'she is a woman')
kamek 'skin boot'	**kameg-**	**kaamgu-** 'to be a boot' (semi-final **e** is dropped and hopped)
meq 'water'	**megh-**	**meghu-** 'to be water' (dropping of semi-final **e** not possible since a cluster of two consonants is not permitted at the beginning of a word, hence hopping does not occur either)
yaqulek 'angel'	**yaquleg-**	**yaqulgu-** 'to be an angel' (semi-final **e** dropped but not hopped since conditions are not met)
ighneq 'son'	**ighnegh-**	**ighneghu-** 'to be a son' (semi-final **e** cannot be dropped and hence is not hopped; uvular dropping does not occur because the vowel preceding the uvular is **e**)

4.2.6 The nouns **mekestaaghhaq** 'small thing', **takestaaghhaq** 'short thing', and **seghleq** 'bad thing', and the postbase **-lek** can be combined with the preceding postbases to make the following useful verb bases and verbalizing postbase:

mekestaaghhaa-	'to be small'
takestaaghhaa-	'to be short'
seghleghu-	'to be bad'
–lgu-	'to have N'

4.3 Discussion of grammatical topics

1st and 2nd person possessor possessed absolutive

The following endings are all absolutive case:

~–ka	my N
$\sim_{sf\frown w}$**(e)nka**	my N-s_{pl}
$\sim_{sf\frown w}$**(e)gka**	my N-s_2
$\sim_{sf\frown w}$**(e)n**	$your_1$ N
+ten	$your_1$ N-s_{pl}
$\sim_{sf\frown w}$**(e)gken**	$your_1$ N-s_2

The meaning of each of the symbols used in these endings has already been explained. Except for the first and the fifth endings on the list above, these endings attach just like the simple plural ending, $\sim_{sf\frown w}$**:(e)t**, does (see 2.2.2). The first ending, **~–ka**, drops final and semi-final **e** when possible (and hops them when that is possible); otherwise it attaches like the postbase **–ghllak** does. That is, it drops all final consonants, but if the dropped final consonant is uvular, then this ending takes the form **qa** for that word, and if the dropped final consonant is rounded, then this ending takes the form **kwa** or **qwa**. The fifth ending on the list, **+ten**, retains all final consonants.[1] The plus sign here indicates that no alteration is made to the base, and this sign will be used in citations to distinguish a suffix which does not alter a base in any way from a word.

Examples

noun	*base*	*with ending*
apa 'grandfather'	**apa-**	**apaka** 'my grandfather'
na^{e} 'home'	**ne-**	**neka** 'my home' (no **e**-dropping or hopping)
sigun, siguta 'ear'	**sigute-**	**sigutka** 'my ear' (**e**-dropping without hopping)
gguta 'tooth'	**ggute-**	**gguutka** 'my tooth' (**e**-dropping and hopping)
iya 'eye'	**iye-**	**iiska** 'my eye' (**e**-dropping and hopping, and **y** becomes voiceless as **s** next to the stop **k**)
panik 'daughter'	**panig-**	**panika** 'my daughter'
nuliiq 'wife'	**nuliigh-, nulighh-**	**nuliiqa** *or* **nulighqa** 'my wife' (the second form of the base here, ending in **ghh**, is irregular)
ighneq 'son'	**ighnegh-**	**ighneqa** 'my son' (no **e**-dropping or hopping)
kemek 'skin'	**kemeg-**	**kemka** 'my skin' (**e**-dropping without hopping)
ateq 'name'	**ategh-**	**aatqa** 'my name' (**e**-dropping and hopping)
aakw 'blood'	**aaw-**	**aakwa** 'my blood'
qiiqw 'grey hair'	**qiighw-**	**qiiqwa** 'my grey hair'

For 1st and 2nd person plural possessor there are the following endings:

+put/+vut	our$_{\text{pl}}$ N
–put	our$_{\text{pl}}$ N-s
+si/+zi	your$_{\text{pl}}$ N
–si	your$_{\text{pl}}$ N-s

The forms **+put** and **+si** are used with consonant-ending bases, while **+vut** and **+zi** are used with vowel-ending bases.

Examples

noun	*base*	*with ending*
na 'home'	**ne-**	**nevut** 'our$_{\text{pl}}$ home'
		neput 'our$_{\text{pl}}$ homes'
		nezi 'your$_{\text{pl}}$ home'
		nesi 'your$_{\text{pl}}$ homes'

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[1] For some speakers this ending is ~$_{\text{r-w}}$**ten**, attaching like the unpossessed ablative-modalis ending ~$_{\text{r-w}}$**meng**, so that some people say **qikmiten** for 'your dogs' while others say **qikmighten**.

angyaq 'boat'	**angyagh-**	**angyaghput** 'our$_{pl}$ boat'
		angyaput 'our$_{pl}$ boats'
		angyaghsi 'your$_{pl}$ boat'
		angyasi 'your$_{pl}$ boats'

The 1st person *dual* possessor endings are like the 1st person plural endings except for having **ng** at the end rather than **t**. Thus, for example, **nevung** 'our$_2$ home', **anghyaghpung** 'our$_2$ boat'. Compare the situation with **neghtukut** 'we ate' and **neghtukung** 'we$_2$ ate'. For other 2nd person dual possessor endings, and in general for endings not discussed in the text, see Appendix I to this book.

Being absolutive, a noun with any of the above endings can be used for the subject of a 3rd person intransitive verb so long as there is agreement in number. For example, **qikmiqa neghtuq** 'my dog ate', and **qikminka neghtut** 'my dogs ate'.

4.4 Exercises

Translate the following from Yupik to English: 1) Iiska mekestaaghhaaguq. 2) Apalguunga. 3) Ataka angyaghllalguuq. 4) Naan qulmesiitelguuq. 5) Panigten aghnaghaghllaguut. 6) Ighneghenka gguteghllalguut. 7) Gguutka seghleghuuq. 8) Qiighwenka taakut. 9) Nengyuqa pinightuq. 10) Eltughaanka qikmilguut. 11) Nuyaqatakestaaghhaaguq. 12) Aghnaghllaget tagiit mangteghameng. 13) Qulmesiitka eslequq meghmeng. 14) Yavlun pinightuq. 15) Nanevgaq qiighwllalguuq. 16) Laluramkek iyataghtuk. 17) Nunan anigulguuq. 18) Kaviighet riigteghllalguut. 19) Mekelghiighet neghtut neghsameng. 20) Nengyugka nagatuk qikmighllagmeng. 21) Aawhllaget kuuvut. 22) Yaywaali iiggeghllalguuq. 23) Qikmiiguq. 24) Ungaziq nunanguuq. 25) Kaamgegken taakuk. 26) Sikigllaget tagiit riigtemeng. 27) Ukaziq neghtuq vegmeng. 28) Aqelqat laluramkenguut. 29) Yugllak uginguuq. 30) Ighneghten aghulaqut naayvaghllagmeng.

Translate the following from English to Yupik: 1) My daughters cooked. 2) Your ears$_2$ are bad. 3) I ate big crowberries. 4) My dog has big ears. 5) The big wolves saw rabbits. 6) My wife is hungry. 7) Your son coughed. 8) The old man has a big house. 9) It is ice. 10) It is a needle. 11) They are rocks. 12) It is a big mountain. 13) The lake has fish. 14) My eyes$_2$ are small. 15) Your blood is bad. 16) My grandfathers$_2$ danced. 17) My mother slept. 18) Your grandchildren have lots of hair. 19) The big girls picked salmonberries. 20) The boys have mothers. 21) My boots$_2$ are bad. 22) Your parka is nice. 23) The mice went inside from outdoors. 24) The river is short. 25) My name is long. 26) The big fox ate owl. 27) My knives got lost. 28) The lake has lots of ice. 29) Your woman's-knives are small. 30) The white (Caucasian) woman minister has a big husband.

CHAPTER 5: Unpossessed Localis, Terminalis, Vialis, and Equalis cases

5.1 Vocabulary

aglagh-	to go home; to go over to another place
aakaq*	older sister of a female
anengaq	older brother
elngaatall[1]	very much (particle)
estugaq*[2]	store
igaghvik[3]	school
itegaq	foot
mayugh-	to go up
naasquq	head
nayak	sister of a male
ngelqaq	cormorant
nunivak	rosewort plant *(Sedum rosea), locally* greens; tundra
papek	tail
puu	handle
qaneq	mouth (anatomical)
qengaq	nose
qepghagh-	to work
quunpeng[4]	always (particle)
suflugaq	gun[5]
taaqe-	to finish; to quit
tepa^{e}	odor
tukuq*	host
tuma^{e}	track, footprint; trail
ukig-	to go down
umughqaa-	to have sleep paralysis (when one is temporarily incapable of moving upon waking up)
unaami	tomorrow (particle)
uyughaq*	younger sibling (sister or brother)
yughagh-	to pray, to worship
yughaghvik	church

postbases

~(g)aqe-	to be V-ing (ongoing action); to regularly or repeatedly V
@lleqe-	to V in the future; will V
@~$_f$naqe-	to be going to V, to be about to V
@~$_f$yug-	to want to V

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[1] From Chukchi.

[2] From English.

[3] Also **iyaghvik**.

[4] From Chukchi.

[5] This non-loan word **suflugaq** for this Euro-American item, 'gun', is from the (Yupik) word **suflu** 'tube'.

endings	
~ƒwmi	at N; in N *localis* case
~ƒwmun	to N *terminalis* case
~ƒwkun	through N; by means of N *vialis* case
~ƒwtun	like N; in the language of N *equalis* case

5.2 Discussion of postbases

5.2.1 The verb-elaborating postbase **~(g)aqe-** indicates present time ongoing action, in contrast to forms without any time-fixing postbase which indicate past action (except for descriptive verbs). The **(g)** is used with bases that end in two vowels.

Examples

base	*with postbase and ending*
tagi- 'to come'	**tagiaquq -> tagiiquq** 'he is coming' (in contrast to **tagiiq** 'he came'
aqii- 'to vacation'	**aqiigaquq** 'he is vacationing' (in contrast to **aqiiguq** 'he vacationed')[1]
kuuve- 'to spill'	**kuuvaquq** 'it is spilling' (vs. **kuuvuq** 'it spilled')
negh<e>- 'to eat'	**neghaquq** 'he is eating' (vs. **neghtuq** 'he ate')
qavagh- 'to sleep'	**qavaghaquq** 'he is sleeping' (note this is not a ":" type, or uvular dropping, suffix so the **gh** is not dropped)
itegh- 'to go in'	**iitghaquq** 'he is going in' (**e** is dropped and hopped)

The postbase **~(g)aqe-** is also used to express regular or repeated action, so that, for example, **ataka manigmeng neghaquq** means 'my father eats eggs' as well as 'my father is eating eggs', in contrast to **ataka manigmeng neghtuq** which means 'my father ate eggs'. Note that in Yupik it is the unmarked verb form that generally implies past-time action, while a postbase such as the one in question is needed in order to indicate present-time (or repeated) action. See also the postbase **~:(ng)igate-** 'to not be V-ing, to never V' in 14.2.2.

Repeated rather than ongoing action is implied when this postbase is used in together with the word **quunpeng** 'always', the *contemporative* mood (see 14.3.5) which means 'whenever', or if there is some other indication of repetition, as in **naayvaq aangaquq kiigmi** 'the lake is large in the summertime' (for ending on **kiigmi** see below).

5.2.2 The postbase **@lleqe-** is a verb-elaborating postbase used for future action, "will V". The symbol **@** indicates that **te** on a verb base will be modified in some way. There are several patterns of modifaction. **@lleqe-** merely drops all **te**-s.

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[1] Note however that if the base ends in ii from underlying **iu** (or in **aa** from underlying **au**) the **g** will be rounded, thus: **qikmiiwaquq** 'it is, regularly, a dog', since **qikmii-** 'to be a dog' is from underlying **qikmiu-** (also **angyaawaquq** 'it is, regularly, a boat' contrasts with **umughqaagaquq** 'he is having sleep paralysis'). The bases **mekestaaghhaa-** 'to be small' and **takestaaghhaa-** 'to be short' (see 4.2.6) are words in their own right enough that **mekestaaghhaagaquq** and **takestaaghhaagaquq** as well as **mekestaaghhaawaquq** and **takestaaghhaawaquq** are possible for 'it is regularly small' and 'it is regularly short'.

Examples

base	*with* **@lleqe-** *and ending*
tagi- 'to come'	**taqillequq** 'he will come'
kuuve- 'to spill'	**kuuvellequq** 'it will spill'
aane- 'to go out'	**aanellequq** 'he will go out'
negh<e>- 'to eat'	**neghellequq** 'he will eat'
kaate- 'to arrive'	**kaallequq** 'he will arrive'
ingaghte- 'to lie down'	**ingaghllequq** 'he will lie down'
qavagh- 'to sleep'	**qavaghllequq** 'he will sleep'

5.2.3 The postbase **@~$_f$naqe-** 'to be about to, or going to V' is a verb-elaborating postbase used for future action more imminent than that expressed by the previous postbase. **@~$_f$naqe-** is one of a number of postbases that start with **n** which are used with verb bases. They all do the same thing to base-final **te**, that is, the **te** is dropped and if it had followed a vowel on the base, then the **n** of the postbase becomes voiceless, but if the **te** on the base had followed a consonant, the resulting cluster of consonant and **n** becomes voiceless as a whole.

Examples

base	*with* **@~$_f$naqe-** *and ending*
tagi- 'to come'	**taginaquq** 'he's going to come'
kuuve- 'to spill'	**kuuvnaquq** 'it's going to spill'
aane- 'to go out'	**aanaquq** 'he is going to go out' (from "**aan-naquq**"[1])
negh<e>- 'to eat'	**neghnaquq** 'he's going to eat'
kaate- 'to arrive'	**kaannaquq** 'he's going to arrive' (with **nn** from **te** preceded by a vowel plus **n**)
ingaghte- 'to lie down'	**ingaghhnaquq** 'he going to lie down' (with voiceless cluster **ghhn** from **ghte** plus **n**)
qavagh- 'to sleep'	**qavaghnaquq** 'he's going to sleep' (with voiced cluster **ghn**)

5.2.4 The verb-elaborating postbase **@~$_f$yug-** means 'to want to V', and essentially attaches just like **@~$_f$naqe-**, and other postbases that start with **y** act the same, but one must remember that voiceless **y** is **s**. Thus, the **y** of this postbase becomes **s** after a stop and combines with **t** to yield **s**.

Examples

base	*with postbase* **@~$_f$yug-** *and ending*
aghula- 'to dance'	**aghulayugtuq** 'he wants to dance'
negh<e>- 'to eat'	**neghyugtuq** 'he wants to eat'
taaqe- 'to quit'	**taaqsugtuq** 'he wants to quit' (**qs** from **qy**)
kaate- 'to arrive'	**kaasugtuq** 'he wants to arrive' (with **s** from **te** plus **y**)

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[1] When two like consonant come together in the construction of a word, they are reduced to one; see also footnote 2 to 10.2.2.

ingaghte- 'to lie down'	**ingaghsugtuq** 'he wants to lie down' (with voiceless cluster **ghs** from **ghte** plus **y**)
qavagh- 'to sleep'	**qavaghyugtuq** 'he wants to sleep' (with voiced cluster **ghy**)

5.3 Discussion of grammatical topics

5.3.1 Localis and terminalis and cases

The singular unpossessed *localis* and *terminalis* case endings are ~$_{\ulcorner w}$**mi** and ~$_{\ulcorner w}$**mun** respectively. They go on to noun bases just like the ablative-modalis does (see 3.2.2), and just as the ablative-modalis, in one of its uses, is used to indicate place from which an action occurs, so the localis can indicate place at which an action occurs and the terminalis can indicate place to which an action occurs. The plurals of all three of these cases have **n** in place of **m**, but final **e** is dropped only from longer bases (for example **qulmesiitni** 'in the pots', but **tumeni** 'in the tracks').

Examples

Tagiiq naayvameng. 'He came from the lake.'
Qavaghtuq naayvami. 'He slept at the lake.'
Aghulaquq naayvamun. 'He left to the lake.'

5.3.2 Vialis case

There are two further Yupik noun cases. One, the *vialis*, ~$_{\ulcorner w}$**kun**, indicates place through which an action occurs (or place to which if the motion is downward). When used with a base ending in strong **gh** the resulting cluster **ghk** becomes **ghq** because Yupik does not permit a cluster of a uvular followed by a velar and alters the second member of the cluster accordingly.

Examples

word	*base*	*with vialis ending*
nuna 'land'	**nuna-**	**nunakun** 'through the land' or 'onto the land (from the air)'
naayvaq 'lake'	**naayvagh-**	**naayvakun** 'through the lake'
igaghvik 'school'	**igaghvig-**	**igaghvigkun** 'through the school'
vegaaq 'grass'	**vegaagh-**	**vegaaghqun** 'through the grass' (from **vegaaghkun** where strong **gh** has been retained, and **ghk -> ghq**)

The plural vialis is ~$_{s\ulcorner w}$:**(e)tgun**.

Examples

word	*with plural vialis ending*
nuna 'land'	**nunatgun** 'through the lands'
naayvaq 'lake'	**naayvatgun** 'through the lakes'
igaghvik 'school'	**igaghvigetgun** 'through the schools'
vegaaq 'grass'	**vegaaghetgun** 'through the grasses'

pagunghaq* 'berry' ***pagunghaghetgun** -> **pagunghaatgun** 'through the berries'

Alternatively the ending can be **+teggun** with bases ending in strong final consonants, so that one would get **igaghvigteggun**, **vegaaghteggun** and **pagunghaghteggun** for the last three examples above.

Just as the ablative-modalis case has non-orientational uses such as the indefinite object use in addition to its orientational use of indicating "place from which", so too the localis, terminalis and vialis have non-orientational uses in addition to their orientational uses of indicating "place at which", "place to which" and "place through which. Some of these non-orientational uses will be discussed in later chapters. The vialis case, however, has one very basic non-orientational use, to indicate *instrument* as in **tagiiq angyakun** 'he came by boat' or **qepghaghtuq savigkun** 'he worked with a knife'.[1]

5.3.3 Equalis case

The ablative-modalis, localis, terminalis, and vialis correspond roughly to English prepositions. There is one other Yupik case that corresponds to an English preposition and this is the equalis case, **~$_{f\ulcorner w}$tun** for the singular, **~$_{sf\ulcorner w}$:(e)stun** for the plural.[2] It has only a non-orientational use, to make a comparison, as in **neghtuq qikmitun** 'he ate like a dog'. It is also used for indicating what language is being spoken as in **Yupigestun** 'in the Yupik language' (literally: 'like a Yupik').

5.4 Exercises

Translate into English

1) Tukuqa neghsameng gaaghaquq. 2) Apan naayghamun mayughyugtuq. 3) Unaami aghulaqsugtunga naayvamun. 4) Kufi kuuvellequq qulmesiitmeng. 5) Aanaqukung eslamun. 6) Aghnaghaat yughaghvigmeng tagiiqut. 7) Yuget elngaatall aqavzigmeng inghuyugtut nunivagmi. 8) Nayaka qepghaghllequq igaghvigmi. 9) Aakan umughqaagaquq. 10) Kaannaqut ighneghten. 11) Ingaghsugtunga. 12) Ngelqameng neghellequnga unaami. 13) Tumenka takestaaghhaagut. 14) Ukigaquq yavluka naayghaghmeng. 15) Estugaq Sivuqami mekestaaghhaaguq. 16) Qikmigka papegllalguuk.

Translate into Yupik

1) My older brother wants to have grey hair. 2) Your older sisters are working in the store. 3) My mother is about to arrive from church. 4) My daughters want to go home. 5) Your cough will be very bad. 6) My pot has a big handle. 7) Your mother wants to eat rosewort. 8) The man with big feet is a preacher. 9) My younger siblings want to have guns. 10) Your host is going down down to the water from the school. 11) You$_2$ will be very hungry tomorrow. 12) You will see footprints outside. 13) I left. 14) I am dancing. 15) My grandchildren have big hands.

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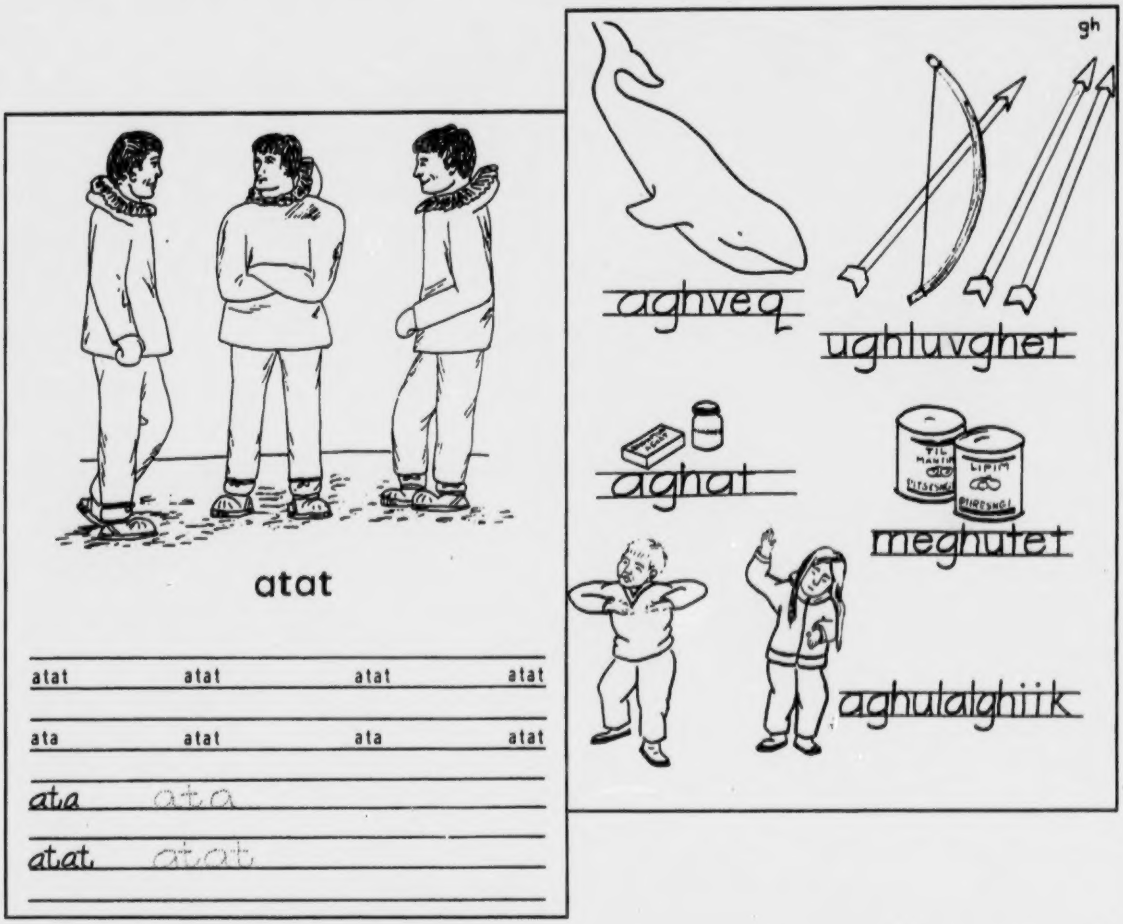
[1] The ablative-modalis case can also be used for the instrumental.

[2] *Equalis* is often spelled *aequalis*.


atat
atat atat atat atat
ata atat ata atat
ata ata
atat atat
gh
aghveq
ughluvghet
aghat
meghutet
aghulalghiik

These pages from two primers show the sounds of letters by reference to familiar things. At left **atat** 'fathers' is from the book *Atightumun Liitusit* written by Sharon Pungowiyi Satre (Kesliq), David Shinen (Nighugun) and Vera Oovi Kaneshiro (Uqiitlek), illustrated by Kesliq, Jeffrey Apatiki (Qakgi) and others, designed by Uqiitlek. On the right the sound **gh** is shown by reference to **aghveq** 'whale', **ughluvghet** 'bow and arrows', **aghat** 'medicine', **meghutet** 'cans', and **aghulalghiik** 'two dancers' in the book *Atightughyuggaaghusit* written and illustrated by Adelinda Womkon Badten (Aghnaghaghpik). These books were published by the Alaska Native Language Center of the University of Alaska Fairbanks, in 1974 and 1977 for the Yupik language progam in the schools on St. Lawrence Island. In these books the same method of introducing the Yupik orthography is used as in the Soviet Yupik books (see p. 48) and in the old St. Lawrence Island prayerbook (see p. 10).

CHAPTER 6: 3rd person possessor possessed Absolutive case; Unpossessed Relative case

6.1 Vocabulary

aghnalqwaaq	old lady
akuutaq	mixture of berries, seal oil, sugar etc., "Eskimo ice cream"
akuzi-	to speak
alangquq	ring finger
apeghtughista	teacher
asak	paternal aunt
atugh-	to use
ighaleqetaaq	star
igleghte-	to travel
ila	relative; associate; part; one or some (of)
kaki-	to sew
Karaka^{e}	Koryak[1]
lalala[2]	dew
manik	bird's egg
mesuuna[3]	hairbrush; comb
mesuuna-	to brush or comb one's hair
nulugh-	to ice-fish; to dunk a tea bag
nuluq	tea bag
paya^{e}	mouth (non-anatomical); hatch of kayak
penguq	mound
qaguq	forehead
qaya^{e}	surface; top
qayuq	tea; broth
siivanlleq	elder
siqineq	sun
tanqiq	moon; month
teghikusaq	animal
tengegkayuk[4]	airplane (plural, **tengegkayuget**, often used for one airplane)
ungipaghagh-	to tell a story
ungipaghaq	traditional story; tale; legend
uyaquq	neck
walguyaak[5]	snowshoe
Yupigestun	in the Yupik language (inflected form)

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[1] Also 'American Indian' since Indians are the second people over to the east from Yupiks after Inupiaqs, as Koryaks are the second to the west after Chukchis. **Iintiyaghmii** is also used for American Indian.

[2] From Chukchi.

[3] From Chukchi, as is the verb.

[4] Also **tengkayuk.**

[5] From Chukchi.

Endings

~:(ng)a	his (or her or its) N
~:(ng)at	their N
~:(ng)i	his N-s
~:(ng)it	their N-s
~$_{\text{f⌐w}}$kek	his N-s_2
~$_{\text{sf⌐w}}$(e)m	N-'s; of N — *relative* case
~$_{\text{sf⌐w}}$(e)t	N-s'; of N-s — *relative* case, plural

6.2 Discussion of grammatical topics

6.3.1 3rd person possessor possessed absolutive

The first five endings given here are possessed absolutive endings. The first four of them all go on to nouns in the same way. They drop final and semi-final **e**, use **(ng)** only with vowel ending bases and subject juncture consonants to uvular dropping. With **e** dropping comes hopping where possible, and with uvular dropping comes vowel dominance (see 3.2.1) where called for.[1] In addition when the underlying cluster consists of **u** and **i**, or **u** and **a**, and the **u** occurs next to a velar or uvular stop, fricative, or nasal, the result is that that velar or uvular will become rounded or labialized (see 1.2). This process of *velar/uvular rounding* has exceptions under certain conditions as mentioned below.

Examples:

noun	*base*	*with ending* **~:(ng)a**
ata 'father'	**ata-**	**atanga** 'his father'
gguta 'tooth'	**ggute-**	**gguutnga** 'his tooth' (final **e** dropped and hopped, but see also comment below)
yughaghta 'minister'	**yughaghte-**	**yughaghtenga** 'his minister' (final **e** not dropped since this would create a cluster of three consonants)
ateq 'name'	**ategh-**	**aatgha** 'his name' (semi-final **e** dropped and hopped)
ulaaq 'woman's knife'	**ulaagh-**	**ulaagha** 'his knife'
savik 'knife'	**savig-**	**saviga** 'his knife'
aakw 'blood'	**aaw-**	**aawa** 'his blood'
qiiqw 'grey hair'	**qiighw-**	**qiighwa** 'his grey hair' (in this and the three preceding examples, the juncture consonant does not drop because it is either preceded by more than one vowel or is not a uvular)
angyaq 'boat'	**angyagh-**	**angyagha** –> **angyaa** 'his boat' (by uvular dropping)

---

[1] When the **e** of a base follows a consonant other than **t**, **e**-dropping will not occur if **e**-hopping is not possible, so that for example from **waapa^{e}** 'rope' one gets **waapenga** 'his/its rope', and not ***waapnga**.

qikmiq 'dog'	**qikmigh-**	**qikmigha** –> **qikmia** –> **qikmii** 'his dog' (by uvular dropping and vowel dominance)
nengyuq 'grandmother'	**nengyugh-**	**nengyugha** –> **nengyua** –> **nengyaa** 'his grandma' (by uvular dropping and vowel dominance)
penguq 'mound'	**pengugh-**	**pengugha** –> **pengua** –> **pengwaa** 'his mound' (by uvular dropping, vowel dominance, and velar/uvular rounding)
sikuq 'needle'	**sikugh-**	**sikugha** –> **sikua** –> **sikwaa** 'his needle' (by uvular dropping, vowel dominance, and velar/uvular rounding)

Velar/uvular rounding will not occur if the velar or uvular in question has **u** on the other side of it. For example, from **tukuq** host comes **tukaa** 'his host' and not ***tukwaa**, and from **uquq** 'seal oil' comes **uqaa** 'its seal oil' and not ***uqwaa**. This is the reason that one gets **aghnaaguq** 'she is a woman' and not ***aghnaawuq** even though the underlying form is ***aghnauguq** (from **aghnagh-** plus the postbase **~:(ng)u-**), whereas one does in fact get **aghnaawaquq** 'it is (regularly) a woman' from underlying ***aghnaugaquq**.

Most rounded uvulars and velars in Yupik arise from rounding due to vowel dominance. Sometimes this is a productive or active process as in the examples above, and other times it is a historic process. For example the rounded **k, kw** in **aakw** 'blood' has come about because at one time the word was ***auk** as it still is in other Eskimo languages. However, within today's Yupik one cannot "see" underlying ***auk** becoming **aakw** as one can "see" underlying ***pengugha** becoming **pengwaa** by analysis as we have done above. In today's Yupik velar/uvular rounding does not occur with certain endings. For example, underlying ***qiyauk** becomes **qiyaak** 'they$_2$ were crying' rather than ***qiyaakw**, and underlying ***tagiunga** becomes **tagiinga** 'I came' rather than ***tagiingwa**.

There are a number of anatomical words ending in **quq**. When the ending **~:(ng)a** or one of the others in this group is attached to such an anatomical word, the results are somewhat different than the above discussion indicates. There are two patterns: one for when **quq** is preceded by a consonant other than **ng** (usually an **s**) and another for when **quq** is preceded by a vowel or by **ng**. The second can even cause one of the very rare three-consonant clusters in the language as in the third example below.[1]

Examples

word	*with ending for "his one thing"*
naasquq 'head'	**naasqwa** 'his head'
uyaquq 'neck'	**uyaqghwa** 'his neck'
alangquq 'ring finger'	**alangqghwa** 'his ring finger'

---

[1] For some speakers there can be clusters of four consonants as in **yuguntqgusiq** 'something to maintain good health'.

With the ending **~:(ng)a** and related endings short bases ending in **e** can be treated is if they ended in **a**, so for example, 'his tooth' can be **ggutanga** instead of **gguutnga** as given above, and 'his print' can be either **tuumnga** or **tumanga**.

The ending for one person's two things, ~$_{\text{f-w}}$**kek**, goes on to noun bases in the same manner as the ablative-modalis ending ~$_{\text{f-w}}$**meng** does.

Examples

word	*base*	*with ending*
iya 'eye'	**iye-**	**iiskek** 'his eyes$_2$'[1]
siguta 'ear'	**sigute-**	**sigutkek** 'his ears$_2$'
anengaq 'older brother'	**anengagh-**	**anengakek** 'his brothers$_2$'
asak 'paternal aunt'	**asag-**	**asagkek** 'his aunts$_2$'
aakaq* 'older sister'	**aakagh-**	**aakaghqek** 'his sisters$_2$'

The 3rd person possessor possessed absolutive endings introduced above (plus others) can be arrayed as in the table below (following the pattern, singular, plural, then dual), where **savik** 'knife', is used as a representative noun.

saviga **savig/a/-/** 'his knife'	**savigi** **savig/i/-/** 'his knives$_{pl}$'	**savigkek** **savig/ke/k/-/** 'his knives$_2$'
savigat **savig/a/t/** 'their$_{pl}$ knife'	**savigit** **savig/i/t/** 'their$_{pl}$ knives$_{pl}$'	**savigegket** **savig/e/g/ke/t/** 'their$_{pl}$ knives$_2$'
savigak **savig/a/k/** 'their$_2$ knife'	**savigik** **savig/i/k/** 'their$_2$ knives$_{pl}$'	**savigegkek** **savig/e/g/ke/k/** 'their$_2$ knives$_2$'

By examining the table above, one can see that these endings consist of two parts. First after the base is an indicator of the number of things possessed, with **a** indicating singular, one thing possessed, **k** or **g** indicating dual, two things possessed, and **i** indicating plural, three or more things possessed. Then comes an indicator of the number of the possessor, with the absence of any letter (shown here with a dash) indicating singular possessor, **k** indicating dual possessor, and **t** indicating plural possessor. Between base and ending and between the two elements of the ending there is sometimes a non-indicating separator, written in light print on the chart above. Other sets of Yupik endings can be similarly analyzed.

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[1] With longer bases ending in **e** but not te when e-hopping cannot occur, **e** is not dropped either. Thus, from **qergesa**$^{\mathbf{e}}$ 'window', 'his window' is **qergesekek**.

6.3.2 Unpossessed relative

The singular unpossessed *relative* case ending **$\sim_{sf-w}$:(e)m** goes onto noun bases in exactly the same manner as the absolutive plural ending **$\sim_{sf-w}$:(e)t** (see 2.2.2). One of the two uses of the relative case is to indicate the possessor of a noun with a 3rd person possessed ending like those endings presented above. The other use will be presented in Chapter 7. The plural unpossessed relative ending is exactly the same as the unpossessed absolutive plural **$\sim_{sf-w}$:(e)t**, and the dual unpossessed relative is the same as the dual unpossessed absolutive. A possessor, in the relative case, must agree in number with the possessor component of the possessed noun. For example one can say **aghnam ulaagha** 'the woman's knife', **aghnam ulaaghi** 'the woman's knives', **aghnat ulaaghat** 'the women's knife', and **aghnat ulaaghit** 'the women's knives', but not ***aghnam ulaaghit** because the first word here implies one woman as possessor, but the second word implies three or more women possessing the knives.

In English, possession is shown by the appostrophe plus "s" construction (for example, "the boy's mother", "the dog's tail") or by a prepositional phrase with the word "of" (for example, "the mother of the boy", "the mouth of the river"). In Yupik there is a single possessive construction so that **mekelghiighem naanga** can be translated both as 'the boy's mother' and as 'the mother of the boy'.

6.3.3 The word ila (a selectional base)

In some cases in English one of the two constructions sounds more natural than the other ("the dog's tail" rather than "the tail of the dog", but "the mouth of the river" rather than "the river's mouth"). Furthermore, in one kind of situation the "of" form is obligatory. One can only say "one of the boys", "some of the boys" and "part of the food", and not "the boys' one", "the boys' some" or "the food's part". The Yupik word **ila**, in addition to meaning 'relative, family, associate' as in **ilanka** 'my relatives, my family members, my associates', also means 'one of, some of, or part of the grammatical possessor'. It may be called a *selectional base* because it selects part of a larger whole (see also **naliq** in 9.3.4), and is used in a Yupik possessive construction to be translated only with the "of" possessive construction of English.

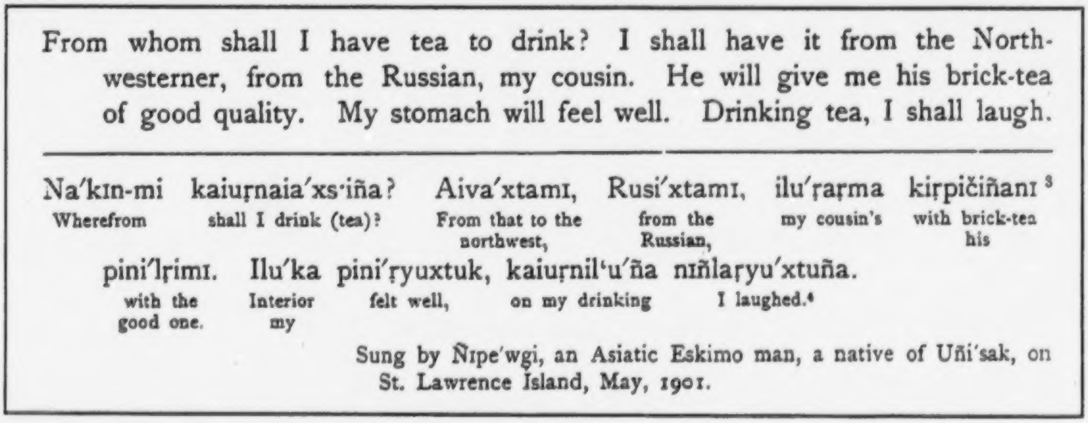
Examples

mekelghiighet ilangat 'one of the boys' (**mekelghiighet** is the possessor in the relative plural; **ilangat** has a plural to singular ending; compare **mekelghiighet naangat** 'the mother of the boys')
mekelghiighet ilangit 'some of the boys' (compare **mekelghiighet naangit** 'the mothers of the boys')
neqem ilanga 'part of the food' (sing. to sing. ending)

6.4 Exercises

Translate the following into English: 1) Qikmiqa neghaquq anipameng. 2) Aghnaghllagem ighneghi neghellequt akuutameng aqavzilegmeng. 3) Yugem qikmii siguteghllalguut. 4) Atughnaqunga suflugameng. 5) Apeghtughistem nulaa iflaaq. 6) Aqelqat igleghtaqut Sivuqaghmeng Sivungaghmun. 7) Siivanlleghet nulughaqut naayvami. 8) Esghaataqukut ighaleqetaaghmeng. 9) Mekelghiighem nengyaa kakiiquq. 10) Yughaghtet taghnughhiit aghulayugtut. 11) Teghikusat aanaqut riigteghllagmeng. 12) Laluramka akuziiquq Yupigestun. 13) Panigegka mesuunanaquk. 14) Apanga qayumeng meghaquq. 15) Ighneghten manigmeng neghtut. 16) Aatghit taakut. 17) Yugem yavlunga qepghaghllequq unaami. 18) Esghaatunga lalalameng vegaaghmi. 19) Mekelghiighet naangat mangteghami qavaghaquq. 20) Sikughllagmeng atughnaqunga. 21) Tengegkayuk kaannaquq Sivuqaghmeng. 22) Naayvam sikunga seghleghuuq. 23) Karaket aglaghaqut. 24) Yugem walguyaagkek iflaak. 25) Apeghtughistet nuliighit pagunghaghmeng inghwaaqut.

Translate the following into Yupik: 1) The elders will tell a story. 2) The Indians are using snowshoes. 3) The dog's tail is long. 4) The big dogs' tails are short. 5) His wife is going to sew parkas. 6) Their needles are short. 7) Their airplane will arrive tomorrow. 8) The boy's mother is cooking walrus. 9) The man's daughters will pray. 10) The teacher's house is small. 11) The orphans heard a story. 13) The girl's eyes are big. 14) The strangers are about to arrive from Chaplino. 15) The one with big feet is a dog. 16) The white man's grandchildren are traveling. 17) The woman's son has big ears. 18) The Indians' land has salmonberries. 19) The teacher's daughter is going on a vacation. 20) The preacher's wife will eat seal. 21) The foxes are going to come out from the den. 22) The man's sons came down from the mountain. 23) The pot's handle is long. 24) We$_2$ will have sleep paralysis. 25) The big woman's husband is sleeping. 26) The land's hills have lots of crowberries. 27) The river's ice is bad. 28) The girl's needle got lost. 29) The old man's ring finger is long. 30) The old lady's neck is short. 31) The big child's head is small. 32) A woman's forehead is big.



From whom shall I have tea to drink? I shall have it from the Northwesterner, from the Russian, my cousin. He will give me his brick-tea of good quality. My stomach will feel well. Drinking tea, I shall laugh.

Na′kın-mi	kaiuṛnaia′xs·iña?	Aiva′xtamı,	Rusi′xtamı,	ilu′ṛaṛma	kiṛpičiñanı [3]
Wherefrom	shall I drink (tea)?	From that to the northwest,	from the Russian,	my cousin's	with brick-tea his

pini′lṛimı.	Ilu′ka	pini′ṛyuxtuk,	kaiuṛnil‘u′ña	nıñlaṛyu′xtuña.
with the good one.	Interior my	felt well,	on my drinking	I laughed.[4]

Sung by Ñıpe′wgi, an Asiatic Eskimo man, a native of Uñi′sak, on St. Lawrence Island, May, 1901.

This Yupik passage is from Bogoras 1913 (p. 450). Notice "č", for the "ch" sound, in the word for 'brick tea'. While this is a loanword, and loanwords can have loan *sounds*, it is clear from other Yupik passages in Bogoras and in other manuscripts from around 1900 that Siberian Yupik had a "ch" sound at that time even in non-loanwords, its place now taken by s. That the "ch" sound had ever been used was apparently forgotten by the 1970s (see Krauss 1975, p. 47).

CHAPTER 7: Transitive Indicative mood; Possessed Relative case; Comparison of verb and noun endings; Possessed Ablative-modalis, Localis, etc. cases

7.1 Vocabulary

amik	door
atuqe-	to use; to wear (takes transitive endings — discussed below — only)
aveg-	to divide in two
avek	half
efluga^{e}, **eflugaq**[1]	floor
egllu	stove (dual, **eglluk**, generally used for one stove)
esghagh-	to see (transitive only)
guute-	to shoot (transitive or intransitive)
igamsiqanagh-[2]	to make one thankful (intransitive only)
igamsiqayug-	to feel thankful (intransitive only)
igamsiqayugvike-	to feel thankful toward (transitive only)
ighivgaq	yesterday (particle)
kemekrak	meat
laalighfike-	to visit (transitive only)
laalighte-	to visit (intransitive only)[3]
liite-	to learn; to become aware of one's surroundings (transitive or intransitive)
lli-	to put (transitive only)
nalluke-	to not know (transitive only)
piniqe-	to like (transitive only)
qelpeghte-	to open (transitive or intransitive)
qergesa^{e}[4]	window (dual, **qergesek**, generally used for one window)
qilug-	to bark (at) (transitive or intransitive)
tipela^{e}[5]	table (dual, **tipelek**, generally used for one table)
tugu-	to take; to pick up (transitive only)
umeg-	to close (transitive or intransitive)

Postbases

+a^{e}	*used to make English words into Yupik words*
–ghhalek	how V! (exclamation)
+mii	resident of N
@–nghite-	to not V
–ngllagh-	to make N
–squq, –squghhaq*	little N, small N

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[1] From English

[2] Also **iyamsiqanagh-**, and similarly for the next two items.

[3] For some speakers, **laalighte-** may take either transitive or intransitive endings so that **laalighfike-** need not be used.

[4] From Chukchi.

[5] From English.

Endings

Selected *transitive* indicative verb endings (described in the text below)

Possessed relative case endings,

~$_{fw}$ma	my N or N-s
-mta	our N or N-s
-gpek	your$_1$ N or N-s
-gpesi	your$_{pl}$ N or N-s
~:(ng)an	his N or N-s
~:(ng)ita	their N or N-s

Selected possessed *oblique* case endings

7.2 Discussion of postbases

7.2.1 If one wishes to use an English word in a Yupik sentence and that English word has not already become part of the language in the way that for example **efluga^e, eflugaq** has, then the English word can be temporarily borrowed into Yupik — so to speak. If the English word ends in a vowel sound, it is borrowed just as it is, but if it ends in a consonant sound it is followed by **+a^e**. Thus the English word "computer" becomes the Yupik word **computer-a** with dual **computer-ek** (which is likely the form one would use for a single computer), and with derived forms such as **computer-nguut** 'they are computers'. The use of the hyphen is to insure that the English part will be recognized as from English and pronounced as in English. While that is hardly a problem in the example of **computer-a**, it would be more of a problem if the English word had only letters and sequences of letters that might also occur in a Yupik word as in **right-et** 'rights' which might be almost unrecognizable if spelled **rightet**.

7.2.2 **-ghhalek** is used to make exclamations from certain bases, including **igamsiqanagh-** 'to cause one to be thankful' and **seghleq** 'bad thing' and a few others. The results are **igamsiqanaghhalek** 'thank you', and **seghleghhalek** which paradoxically means 'how good (it is)', rather than 'how bad' as one might have expected.

7.2.3 **+mii** means 'resident of N', usually used with village or other place names. Examples are **Sivungaghmii** 'resident of Savoonga', **Ungazighmii** 'resident of Chaplino', and **Sivuqaghhmii** (note devoicing) 'resident of Gambell' or 'St. Lawrence Islander'. **Sivuqaghhmiinguunga** 'I am a St. Lawrence Islander'.

7.2.4 **@-nghite-** is a verb-elaborating postbase meaning 'to not V', with a past-time implication for action verbs (where "positive" forms unmarked with time-fixing postbases also have a past-time implication) and a present-time implication of descriptive verbs.[1]

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[1] For negation with a present-time implication for action verbs, see the postbase **~:(ng)igate-** in 14.2.2.

Examples

base	*with postbase and ending*
qiya- 'to cry'	**qiyanghituq** 'he didn't cry' (action verb; compare **qiyaaq** 'he cried')
aange- 'to be big'	**aangenghituq** 'it is not big' (descriptive verb; compare **aanguq** 'it is big')
kuuve- 'to spill'	**kuuvenghituq** 'it didn't spill'
qavagh- 'to sleep'	**qavanghituq** 'he didn't sleep'

With **te**-ending bases, the **te** is dropped, the n of the postbase is devoiced, and **e** is inserted between the voiceless **n** and the **gh**.

kaate- 'to arrive'	**kaanneghituq** 'he didn't arrive'
laalighte- 'to visit'	**laalighhneghituq** 'he didn't visit' (note that the entire cluster, **ghhn**, is voiceless)

7.2.5 The verbalizing postbase **–ngllagh-** means 'to make N'. For example, from **mangteghaq** comes **mangteghangllaghtuq** 'he made a house'. Of course there can be postbases on either side of the one in question, so that one can get words like **mangteghaghrugllangllaghyunghitunga** 'I didn't want to make a huge house'.

7.2.6 The noun-elaborating postbases **–squq** and **–squghhaq*** mean 'small N'. For example, from **angyaq** comes **angyasquq** or **angyasqughhaq** 'small boat', and longer words like **angyasqughhalgunghitukung** 'we$_2$ don't, or didn't, have a small boat'.

7.3 Discussion of grammatical topics

7.3.1 Transitive indicative

A transitive verb gives information (person and number) concerning both subject (the one doing the action) and object (the one being acted upon). As has been explained in 3.2.2 even an intransitive verb can have an object of sorts but it will be an indefinite object and is not linked to the ending of the verb (and it will be put in the ablative-modalis case). The difference between transitive verb with an object and intransitive verb with an indefinite object is much like the difference between the definite article "the" and the indefinite article "a" in English, that is, the difference in the two types of Yupik constructions is like the difference between the English sentences "the dog ate the fish" and "the dog ate a fish". These sentences will be presented in Yupik below.

The following person/number markers of endings all are used with the *transitive marker,* **~(g)a-**, preceding them in the same way that the person/number markers, **q**, **t**, **k**, **nga**, etc. of intransitive endings are used with the intransitive marker, **~$_f$(g/t)u-**, preceding them.

-a	'he (she or it) to him (her or it)'
-i	'he to them'
-at	'they to him'

-it	'they to them'
-qa	'I to him'
-nka	'I to them'
-n	'you to him'
-ten	'you to them'
-anga	'he to me'
-aten	'he to you'
-mken	'I to you'
-ghpenga	'you to me'

If a cluster of three vowels develops in the course of attaching one of these endings to a base, then the middle vowel is dropped. If there is a cluster of two unlike vowels then vowel dominance and possible velar/uvular rounding occurs.

There are other transitive indicative endings for situations involving 3rd person dual, situations involving 1st person dual or plural, or involving 2nd person dual or plural. These endings can be found on the relevant chart in Appendix I of this book. There the transitive marker is given as **~(g)agh-**, which is a more precise formulation. The first eight of the above-listed person/number markers are seen to be the same as the possessed absolutive endings (see 4.3 and 6.3.1), so that **qa** given above is actually **–ka** with **k** changing to **q** on account of the **gh** in the transitive marker. Concerning the final four of the above listed markers, see 7.5 below.

Examples

base	*with transitive ending*
inghu- 'to pick berries'	**inghuai –> inghui –> inghwii** 'he picked them' (the **a** is dropped to prevent a cluster of three vowels, then vowel dominance and velar/uvular rounding occur)
kuuve- 'to spill'	**kuuvaqa** 'I spilled it'
tuqute- 'to kill'	**tuqutai –> tuqutii** 'he killed them'
eshghagh- 'to see'	**esghaghaa** 'he saw it'
umeg- 'to close'	**uumgaa** 'he closed it' (note **e** hopping and dropping)
piniqe- 'to like'	**piniqaqa** 'I like him/it'

7.3.2 The subject of a transitive verb is in the relative case and the object of a transitive verb is in the absolutive case. This is the second use we've seen for both of these cases, the other use of the absolutive being for the subject of an intransitive verb (see 3.2.1 and 4.3), and the other use of the relative being for a possessor (see 6.3.2). A language such as Yupik or any other Eskimo language where the case for the subject of an intransitive verb becomes the case for the object of a transitive verb is said to be *ergative*.

The following examples show case assignments for transitive and intransitive verbs and the difference in meanings:

Intransitive verb and ablative-modalis indefinite object (and absolutive subject if a separate word).
Qikmiq neghtuq kayumeng. 'The dog ate a fish.'
Kemekragmeng gaaghtunga. 'I cooked some meat.'
Transitive verb and absolutive object (and relative subject if a separate word).
Qikmim neghaa kayu. 'The dog ate the fish.'
Kemekrak gaaghaqa. 'I cooked the meat.'

7.3.3 Some verbs can be used with intransitive endings only, some with transitive endings only, and some with either type of ending. The question of transitivity/intransitivity possibilities may be called the *valence* of the verb base. To a large degree the valence of a given verb base depends on the meaning of the verb, and thus is predictable (say from the behavior of the corresponding verb in English), but this is not always so, and thus this information is now given when a verb base is introduced in the vocabularies. Valence will also be given for verbalizing postbases and with verb-elaborating postbases (many of which merely transfer the valence of the verb base with which they are being used).[1] One should be aware that for some, perhaps many, verbs there is a fair amount of variation among speakers concerning valence.[2]

7.4 Possessed relative

In addition to the unpossessed relative case ending **~$_{sf\frown w}$:(e)m** and its plural and dual (see 6.3.2), There are possessed relative case endings, **~$_{f\frown w}$ma** 'my N or N-s', **–mta** 'our N or N-s'; **–gpek** 'your N or N-s', **–gpesi** 'your$_{pl}$ N or N-s'; **~:(ng)an** 'his N or N-s', and **~:(ng)ita** 'their N or N-s'. Note that the number of the possessed is not specified in these endings. The relative case nouns so formed work as possessors or as subjects of transitive verbs.

Examples

possessed relative as a possessor, . . . **qikmima paapga** . . . '. . . . my dog's tail . . . '
possessed relative as the subject of a transitive verb, **Qikmima neghaa kayu.** 'My dog ate the fish.'
string of possessors (each agrees in number with those next to it),. . . **aakaghma ighneghan qikmiita naangat** . . . '. . . my sister's sons' dogs' mother. . .'

7.5 Comparison of certain verb and noun endings

As mentioned above the 3rd person object transitive verb endings discussed in this chapter and the possessed absolutive noun endings (see 4.3 and 6.3.1) are essentially identical as the charts below show.

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[1] For information on the valence of verb bases, verb-elaborating postbases and verbalizing postbases, from previous chapters one should go to the index of vocabulary words in the back of this book.

[2] Note also that a verb which is intransitive-only can sometimes take a transitive ending in certan verb moods. For example, **taake-** 'to be long' is basically intransitive only (one cannot say ***taakaa**), but in the subordinative (see 15.3.1) one can indeed use a transitive ending and say **taakluku** 'doing it for a long time'.

nouns		verbs	
one to one	*one to three*	*one to one*	*one to three*
angyaa	**angyii**	**esghaghaa**	**esghaghii**
'his boat'	'his boats'	'he saw it'	'he saw them'
three to one	*three to three*	*three to one*	*three to three*
angyaat	**angyiit**	**esghaghaat**	**esghaghiit**
'their boat'	'their boats'	'they saw him'	'they saw them'
one to one	*one to three*	*one to one*	*one to three*
angyaqa	**angyanka**	**esghaghaqa**	**esghaghanka**
'my boat'	'my boats'	'I saw it'	'I saw them'

Other transitive verb endings appear to be composed of truncated possessed relative case noun endings discussed in this chapter followed by intransitive verb endings (see 3.2.1). For example, **esghaghamken**, 'I saw you', has **m** in the ending like the possessed relative case ending **ma** in **angyama**, 'my boat (as subject of transitive verb), of my boat', and **ken** in it like the **ten** (but with **k** in place of **t**) in the intransitive verb **neghtuten**, 'you ate'. Likewise, **esghaghaghpenga**, 'you saw me', has **pe** in the ending like the possessed relative case ending **pek** in **angyaghpek**, 'your boat (as subject of transitive verb), of your boat', and **nga** in it like the **nga** in the intransitive verb **neghtunga**, 'I ate'. It is reasonable that there should be a link between the subject marker of a transitive verb ending and the case, relative, used for subjects of transitive verbs. It is equally reasonable that there should be a link between the object marker of a transitive verb ending and the subject marker of an intransitive verb ending, because objects of transitive verbs and subjects of intransitive verbs are indicated by nouns in the same case, the absolutive.

As other noun case and verb mood endings are discussed in this book, one should observe how they are generally similar to other sets of endings or composed of pieces which are similar to other sets of endings.

7.6 Syntactic vs. oblique cases; possessed oblique cases, etc.

The absolutive and relative cases are closely tied to the verb, they agree with the verb ending, and are called *syntactic* cases. The ablative-modalis, localis, terminalis, vialis, and equalis are not tied to the verb in the same way. These cases correspond to English prepositions and, are called *oblique* cases. Like syntactic cases, oblique cases can indicate possessor. The possessive component of oblique case endings with 3rd person possessor is like the possessed absolutive, while for other possessors it is like truncated version of the possessed relative.[1] For ablative-modalis, localis and terminalis the **nek, ni, nun** forms of the ending are used here rather than the **mek, mi, mun** forms even for singular possessed.

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[1] Note from the tables in Appendix I that there are in fact certain differences especially in suffixation patterns between 1st and 2nd person possessor possessed relative and possessed oblique endings. For example, while the 1st person singular possessor possessed relative is ~$\ulcorner_w$**ma**, retaining strong consonants and giving **angyaghllagma** 'of my big boat', the corresponding ablative-modalis is **–mneng** dropping all final consonants and giving **angyaghllamneng** 'from my big boat'.

Examples

with 3rd person singular possessor (compare **angyaa** 'his boat' (absolutive))
angyaaneng, angyaani, angyaanun, angyaakun, angyaatun 'from his boat, in his boat, to his boat, with his boat, like his boat'

with 1st person singular possessor (compare **angyama** 'of my boat' (relative))
angyamneng, angyamni, angyamnun, angyamkun, angyamtun 'from my boat, in my boat, to my boat, with my boat, like my boat'

with 2nd person singular possessor (compare **angyaghpek** 'of your boat' (relative))
angyaghpeneng, angyaghpeni, angyaghpenun, angyaghpekun, angyaghpetun 'from your boat, in your boat, to your boat, with your boat, like your boat'

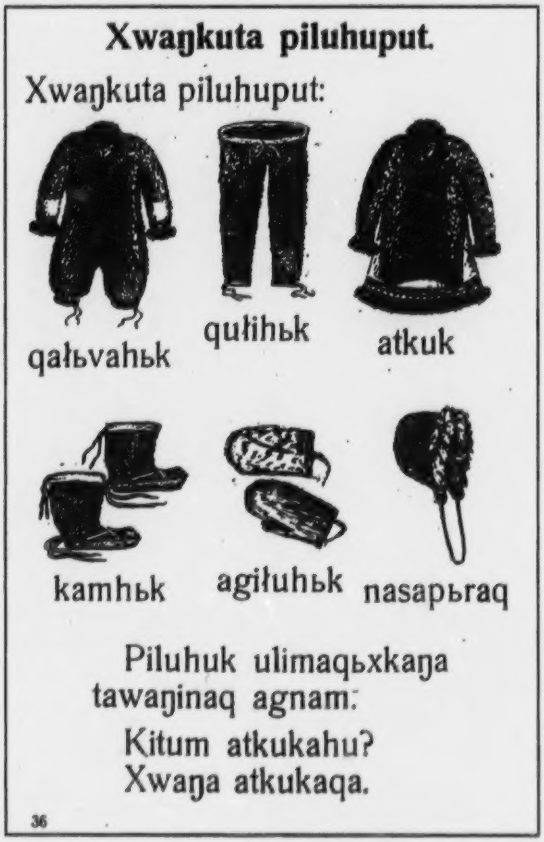
in sentences
Nunamnek nunaghpenun aghulaquq yughaghtem tengegkayugakun. 'He went from my village to your village with the preacher's airplane'
Nunamnni taghnughhamta ilangit ilagpesistun akuziiqut. 'In our village some of our children talk like your$_{pl}$ relatives.' (note how the ending **-mnni** compares to what one might expect from the combination of **-mta** plus **-ni**)

7.7 Exercises

Translate the following into English: 1) Gaaghyugaqa ayveghem kemekraga. 2) Pagunghaat aavgii. 3) Neghsaq guunnaqaqa. 4) Qikmima paapga takestaaghhaaguq. 5) Qikmima apeghtughisteka qilugaqaa. 6) Yughaghtem nulighhan anengaa aghulaqsugtuq Sivuqaghmeng. 7) Qulmesiin lliiqa egllugnun. 8) Apeghtughistegpekliiilleqii taghnughhaat aatghit. 9) Qergesa qelpeghtaqa. 10) Amik uumgaa. 11) Esghaghlleqamken 12) Aghnalqwaaghem tugaa nanevgam suflugaa eflugameng. 13) Laalighfiknaqaqa apaka. 14) Naagpek sikwaan iiynga mekestaaghhaaguq. 15) Ighivgaq asagma ighneghan atuqaa angyasqughhaan. 16) Nallukaqa panigpek ugingan aatgha. 17) Tipelegnun llinaqaqa taghnughhaghma neqnga. 18) Igamsiqayugvikamken. 19) Tengegkayuget kaanneghitut. 20) Ngelqam kemekraga neghenghitaqa. 21) Mangteghaghllangllaghyugtukut.

Translate the following into Yupik: 1) My brother's dog's tail is long. 2) Your sisters' husbands don't know my name. 3) My grandmother didn't visit me. 4) I am going to open the window. 5) Your daughter will close the windows of my home. 6) I put the knife on the floor. 7) I will take the coffee from the table. 8) My son opened the door. 9) My mother divided the seal's meat in two. 10) Your son didn't learn my daughter's name. 11) I will use your little boat. 12) I want to make a big house. 13) I don't want to eat the eggs. 14) I am thankful to you. 15) The preacher didn't shoot the little rabbits with big ears. 16) The teacher opened the door of the school. 17) The old lady isn't using the river's ice. 18) The elders didn't lie down in the little house. 19) My father wanted to go home from Ungaziq. 20) The Koryaks are using the snowshoes. 21) The old man's dogs are barking at your children. 22) My sister's husband's younger siblings' big dog's teeth are small. 23) I'm going to make a small woman's-knife.

Parse (grammatically label) and translate the following: 1) Yugem paniga pagunghaghmeng neghtuq. 2) Yugem panigan neghii pagunghaat. 3) Elngaatall apeghtughistem uginga estugami qepghaghyugtuq. 4) Aqelqat igleghtaqut Sivuqameng Sivungaghmun. 5) Aghnaq qiighwllalek eltughalgunghituq.



Xwaŋkuta piluhuput.

Xwaŋkuta piluhuput:

qałьvahьk
qułihьk
atkuk
kamhьk
agiłuhьk
nasapьraq

Piluhuk ulimaqьxkaŋa tawaŋinaq agnam:

Kitum atkukahu?
Xwaŋa atkukaqa.

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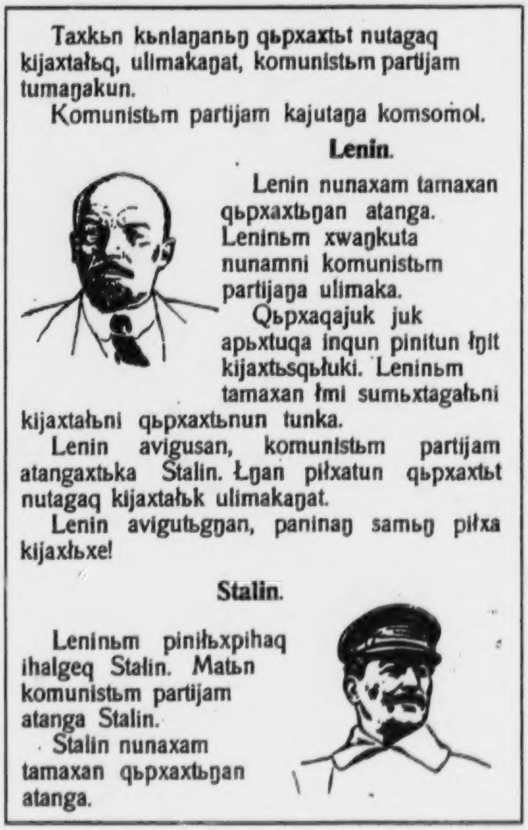

Taxkьn kьnlaŋanьŋ qьpxaxtьt nutagaq kijaxtałьq, ulimakaŋat, komunistьm partijam tumaŋakun.

Komunistьm partijam kajutaŋa komsomol.

Lenin.

Lenin nunaxam tamaxan qьpxaxtьŋan atanga. Leninьm xwaŋkuta nunamni komunistьm partijaŋa ulimaka.

Qьpxaqajuk juk apьxtuqa inqun pinitun łŋit kijaxtьsqьłuki. Leninьm tamaxan łmi sumьxtagałьni kijaxtałьni qьpxaxtьnun tunka.

Lenin avigusan, komunistьm partijam atangaxtьka Stalin. Łŋan piłxatun qьpxaxtьt nutagaq kijaxtałьk ulimakaŋat.

Lenin avigutьgŋan, paninaŋ samьŋ piłxa kijaxłьxe!

Stalin.

Leninьm piniłьxpihaq ihalgeq Stalin. Matьn komunistьm partijam atanga Stalin.

Stalin nunaxam tamaxan qьpxaxtьŋan atanga.

For many years the stance of the Soviet authorities toward minority languages in general and Yupik in particular was more enlightened than the stance of the American authorities. The above pages are from the first book published in the Soviet Union in Yupik, *Xwaŋkuta Ihaput* (**Whangkuta Igaput** 'Our Writing') published in 1932. For several years a Latin letter orthography was used, with some non-standard letters, **ŋ** for **ng**, **ł** for **ll**, and **ь** (from Cyrillic) for **e** (and with other differences from the modern St. Lawrence Island orthography: **h** for **g**, **g** for **gh**, **xw** for **wh**). From early days Soviet Yupik schoolbooks had a heavy message of Soviet ideology.

In 1937 the Latin letter orthography was replaced in the Soviet Union with a Cyrillic (Russian) orthography, as earlier Communist internationalism finally gave way to Russian chauvinism.

CHAPTER 8: 2nd person subject Interrogative mood; Interrogative words; 4th person vs. 3rd person

8.1 Vocabulary

aa	yes (particle)
alleg-	to sweep (transitive or intransitive)
alquutaq	spoon
Ayuqliq	mainland Alaskan Eskimo
kayusigh-	to help (transitive only)
kayusiite-	to help out (transitive or intransitive)
kina	who? (relative case is **kitum**)
kinkut	who? (plural)
liisimake-	to know (transitive only)
meghnugh-	to be tired (intransitive only)
meqsug-	to be thirsty (intransitive only)
nakaa, nakaan	no (particle)
naken	from where?
nani	(at) where?
naten	how?
navek	to where?
pi	thing
pi-	to do; to go; etc. (transitive or intransitive)
qafsina	how many?
qakun	when? (future)
qavaghni-	to be sleepy (intransitive only)
qavngaq	when? (past)
qawaak	bird
qayughllak	because (particle)
Quyillek	Chukchi
sa	what?
sa-	to do what? (transitive or intransitive)
sangan	why? (in general) (and see discussion below)
tukfigh-	to buy (transitive only)

Postbases

+(pete)fte-	to evidently V or have V-ed (transfers valence of embedded verb)
–liigh-	to cook; to prepare N (intransitive only (?))
+niigh-	to hunt for N; to search for N; to ask for N; to work with N (intransitive only (?))
+te-	to catch N; to go to N (intransitive only)
+tugh-	to eat N; to use N (intransitive only)

Endings

selected 2nd person subject *interrogative* endings and selected plural and dual 1st person subject interrogative endings

selected *4th person* noun endings

8.2 Discussion of postbases

8.2.1 The verb-elaborating postbase **+(pete)fte-** 'to evidently V or have V-ed' takes the form **+fte-** with vowel-ending bases and **+petefte-** with consonant-ending bases. This postbase is used on the (indicative) verb of a "because" clause, headed by the particle **qayughllak** 'because', when what the main clause indicates is the main evidence for that which is indicated by the "because" clause. A variant of this postbase is **+fte-/+pete-** where the first form is used with vowel-ending bases and the second with consonant ending bases.

Examples

Ingaghtuq qayughllak qavaghniftuq. 'He lay down evidently because he was sleepy.'

Ingaghtunga qayughllak qavaghniinga. 'I lay down because I was sleepy.' (speaker knows he is sleepy so the evidence of his being sleepy is not just the fact that he lay down and so the postbase in question is not needed'; the participial mood (see 11.3.1) may be used instead of the indicative here)

Neghyugtuq qayughllak iyataghpeteftuq (*or* **iyataghpetuq**) 'He wants to eat evidently because he is hungry.

8.2.2 The verbalizing postbase **–liigh-** means 'to prepare N', or 'to cook N'.

8.2.3 The verbalizing postbase **+niigh-** means 'to hunt for N', 'to search for N', 'to ask for N, or 'to work with N' with the exact meaning depending on the noun with which the postbase is used and the context.

8.2.4 The verbalizing postbase **+te-** means 'to go to N' (in the case of places) or 'to catch N' (in the case of game animals and the like).

8.2.5 The verbalizing postbase **+tugh-** means 'to eat N' (in the case of food) or 'to use N'.

Examples of these postbases

qawaagniightuq	'he hunted birds'
qawaagtuq	'he caught birds'
qawaaliightuq	'he cooked birds'
qawaagtughtuq	'he ate birds'

8.3 Discussion of grammatical topics

8.3.1 2nd person subject interrogatives

The indicative mood verb endings examined previously (intransitive in 3.2.1, transitive in 7.3.1) are used for making statements. For asking questions another set of endings, those of the *interrogative* mood, are used.

Some common 2nd person ("you") and 1st person ("I", "we") intransitive interrogative endings are:

$\sim_f$(t)zin	you$_1$
$\sim_{sf}$(e)tsi	you$_{pl}$
$\sim_{sf}$(e)stek	you$_2$
$\sim_{sf}$(e)sta	we$_{pl}$
$\sim_{sf}$(e)stung	we$_2$

The parenthesized **t** and the parenthesized **e** of these endings are used with consonant ending bases. When this ending leads to the cluster **tz** (whether the **t** here is the parenthesized **t** of the ending or a **t** from the verb base), then that **tz** becomes **s**. Thus these endings will often take the form **sin**, **sigu**, **siki**, etc. In the examples below question words, **sangan** 'why', **sameng** 'what', **nani** 'where', etc., are used. These question words are discussed in detail further below.

Examples

base	*with interrogative ending*
qiya- 'to cry'	**sangan qiyazin?** 'why did you$_1$ cry?'
	sangan qiyatsi? 'why did you$_{pl}$ cry?'
	sangan qiyastek? 'why did you$_2$ cry?'
qiyaaqe- 'to be crying'	**sangan qiyaaqsin?** 'why are you$_1$ crying?' (from ***qiyaaqzin** where **z** gets devoiced after the stop **q**)
	sangan qiyaaqetsi? 'why are you$_{pl}$ crying?'
	sangan qiyaaqestek? 'why are you$_2$ crying?'
liite- 'to learn'	**sameng liisin?** 'what did you$_1$ learn?' (from ***liitzin**)
	sameng liitetsi? 'what did you$_{pl}$ learn?'
	sameng liitestek? 'what did you$_2$ learn?'
qavagh- 'to sleep'	**nani qavaghsin?** 'where did you$_1$ sleep?' (from ***qavaghtzin**)
	nani qavaghetsi? 'where did you$_{pl}$ sleep?'
	nani qavaghestek? 'where did you$_2$ sleep?'
itegh- 'to come in'	**qavngaq iteghsin?** 'when did you$_1$ come in? (from ***iteghtzin**)
	qavngaq iitghetsi? 'when did you$_{pl}$ come in?' (note **e** dropping and hopping)
	qavngaq iitghestek? 'when did you$_2$ come in?'

The base **negh<e>-** is treated as **negh-** for the singular 2nd person subject ending but as **neghe-** for plural and dual 2nd person subject endings.[1] Thus, **sameng neghsin?** 'what did you eat?', but **sameng neghetsi?**,'what did you$_{pl}$ eat?', and **sameng neghestek?** 'what did you$_2$ eat?'

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[1] This is in accord with the observation in 3.2.1 that **negh<e>-** and **megh<e>-** take the form **negh-** and **megh-** with suffixes that start with **(t)**, and take the form **neghe-** and **meghe-** with other suffixes.

Here are some common transitive interrogative endings:

$\sim_f$(t)zigu	you$_1$ to him/her/it
$\sim_f$(t)ziki	you$_1$ to them$_{pl}$
$\sim_f$(t)zikek	you$_1$ to them$_2$
$\sim_f$(t)zinga	you$_1$ to me
$\sim_f$(t)zikut	you$_1$ to us$_{pl}$

The above endings are built on the 2nd person singular subject intransitive interrogative ending **$\sim_f$(t)zin**. Some examples of the transitive interrogative are, **sangan piniqenghisigu?** 'why don't you like him?', **nani inghuziki?** 'where did you pick them?', and **qavngaq laalighfiksinga?** 'when will you visit me?

8.3.2 When used without a question word meaning 'why', 'where', 'what', 'who', 'how', 'when', etc., the interrogative mood will gives a "yes or no" type question.[1] In yes/no questions the final vowel of the final word in the sentence is often lengthened for emphasis, giving, for example **qiyaziin?** rather than **qiyazin?** for 'did you cry?', and **qiyatsii?** rather than **qiyatsi?** for 'did you$_{pl}$ cry? If the vowel is **e**, it is replaced with **aa**, as in, for example **qiyastaak?** 'did you$_2$ cry?' (from **qiyastek**), or **kayusighsiki Quyillgaat?** 'did you help the Chukchis?' (**Quyillgaat** from **Quyillget**).[2]

8.3.3 Interrogative words

To form a question other than the "yes or no" type, an interrogative ending is used on the verb and a question word, such as **sangan** 'why', **sameng** 'what', and **nani** 'where' in the examples above, is used. The question word is usually the first word of the sentence.

Some Yupik question words which are adverbial in nature do not inflect (i.e. do not change their endings), for example **qavngaq** 'when (in the past)', **qakun** 'when (in the future)', and **naten** 'how'.

Examples

Qavngaq kaasin? 'When did you arrive?

Qakun aghulaqelleqsin? 'When will you leave?'

Naten pizin? 'How did you do (it)?'

The words **nani** '(at) where', **naken** '(from) where', and **navek** '(to) where' are actually already inflected being in the special forms of the localis, ablative-modalis and terminalis cases used with demonstrative adverbs (see 16.2.7).

Examples

Nani neghelleqsin? 'Where will you eat?'

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[1] Yupik is like Inupiaq in this respect and unlike Central Yup'ik which uses the indicative with a certain added particle for "yes or no" questions.

[2] **Quyillgaat** can even become **Quyillgaay**. The conditions under which final **t** can be come **y** have not yet been determined.

Naken tagizin? 'Where did you come from?'
Navek aghulaqnaqsin? 'Where are you going to go?'

The word **sa** as a noun means 'what' and can takes the same case and number endings or postbases as other nouns.

Exmples
Sameng neghyugsin? 'what do you want to eat?'
Sanguzin? 'what are you?'

As a verb **sa-** means 'to do what? when used with an interrogative ending. In this and other instances where the verb base or expanded base is interrogative in nature and is used with an interrogative ending no separate question word is used.

Examples
Saaqsin? 'What are you doing?
Sanaqsin? 'What are you going to do?'
Salleqesta? 'What will we do?'

In non-interrogative contexts (or yes/no questions) **sa** means 'something' as in **sagllaguuq** 'it is something big', and **sa-** means 'to do something'.

The word for 'who' inflects but not in the regular manner that nouns inflect; several forms **(kina, kitum, kinkut)** are given in the vocabulary above. It can also take postbases.

Examples
Kina laalighfikelleqsigu? 'Who$_1$ will you visit?'
Kinkut laalighfikelleqsiki? 'Who$_{pl}$ will you visit?'
Kitum qikmii tuqusigu? 'Whose dog did you kill?'
Kinanguzin? 'Who are you$_1$?' (from **kina** with postbase **~:(ng)u-** 'to be')[1]
Kinkungutsi? 'Who are you$_{pl}$?' (from **kinku-**, the non-singular base as in **kinkut** 'who (plural)', with postbase **~:(ng)u-**)

The word **qafsina** 'how many' is of necessity always plural except in this citation form. However, note the irregularity in the third example below.

Examples
Qafsinat esghaghsiki? 'How many did you see?'
Qafsinaneng qikmilguzin? 'How many dogs do you have?'
Qafsin'gutsi? 'How many are you$_{pl}$?' (with the postbase **~:(ng)u-** meaning 'to be —' it is as if the base were **qafsineg-**)

---

[1] Note that the postbase goes on the absolutive singular form **kina** rather than on the base **kitu-** (as in **kitum**), unlike in Central Yup'ik.

A general word for 'why' is **sangan**.

Examples
Sangan laalighsugsin? 'Why do you want to visit?'
Sangan laalighfiksugsinga? 'Why do you want to visit me?'

Alternatively the question of 'why' may be focused on the subject if the verb is intransitive, or on the object if the verb is transitive. The endings on the word for 'why' are much like those of possessed relative nouns.[1]

Examples
Sangavek laalighsugsin? 'Why (focused on you) do you want to visit?' or, 'What is going on with you that you want to visit?'
Sangafsi laalighsugetsi? 'Why (focused on you$_{pl}$) do you$_{pl}$ want to visit?' or, 'What is going on with you$_{pl}$ that you$_{pl}$ want to visit?
Sangama laalighfiksugsinga? 'Why (focused on me) do you want to visit me?' or, 'What is going on with me that you want to visit me?'
Sangamta laalighfiksugsikut? 'Why (focused on us) do you want to visit us?' or, 'What is going on with us that you want to visit us?
Sangan laalighfiksigu? 'Why (focused on him) do you want to visit him?' or, 'What is going on with him that you want to visit him?' (as well as the general meaning, 'Why do you want to visit him?')
Sangita laalighfiksiki? 'Why (focused on them) do you want to visit them?' or, 'What is going on with them that you want to visit them?'
Sangankek laalighfisikek? ' Why (focused on them$_2$) do you want to visit them$_2$?' or, 'What is going on with them$_2$ that you want to visit them$_2$?'

8.3.4 4th person vs. 3rd person

Yupik makes an important distinction between *3rd person* which refers to someone other than the subject and *4th person* which refers back to the subject.[2]

The ending for 4th person singular absolutive case with singular or plural possessed is **–ni**, the ending for 4th person singular relative case with singular or plural possessed is ~$_{f\text{-}w}$**mi**, the ending for 4th person singular ablative-modalis case with singular or plural possessed is ~$_{f\text{-}w}$**mineng** and similarly for the other oblique cases.

Examples comparing 4th and 3rd person
absolutive
Laalighfikaa aakani. 'He visited his (own) sister.'
Laalighfikaa aakaa. 'He visited his (another's) sister.'

---

[1] Except that 2nd person endings here are **vek**, **fsi**, and **ftek** rather than **gpek**, **gpesi**, and **gpetek**. All the forms for 'why' are in fact the base **sa-** with an old form of the consequential mood ending (see 14.3.2). Thus **sangan** means literally 'because he, she or it is doing what, being what way', **sangama** means literally 'because I am doing what, being what way', etc. For another construction where agreement is with the subject of the intransitive or the object of the transitive see the discussion of the negative optative in 10.3.2.

[2] In some grammar books, including the previous edition of this one, the term "3rd person reflexive" or "3R person" is used rather than "4th person".

relative
Laalighfika aakaghmi uginga. 'He visited his (own) sister's husband.'
Laalighfikaa aakaan uginga. 'He visited his (another's) sister's husband.'

ablative-modalis
Tagiiq mangteghamineng. 'He came from his (own) house.'
Tagiiq mangteghaaneng. 'He came from his (another's) house.'

8.4 Exercises

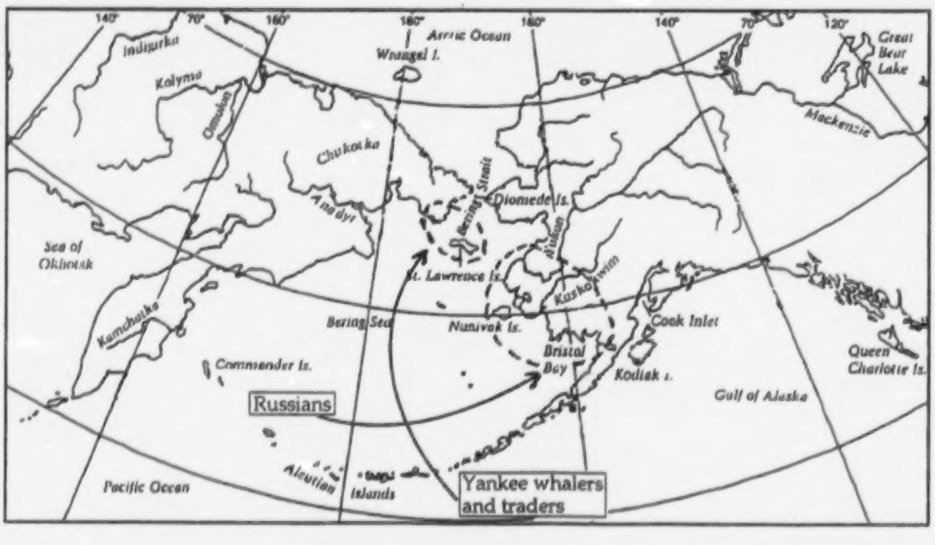
Translate the following into English: 1) Sanaqsin? 2) Sameng neghelleqesta unaami? 3) Qavngaq kaatetsi Sivuqaghmun? 4) Naken tukfighsiki alquughtaten? 5) Sangavek iyataghsin? 6) Qakun kayusighlleqsikung? 7) Sangavek meghnughsin? 8) Qafsinaneng ighnelguzin? 9) Qavngaq liisigu panigma aatgha? 10) Qawaagniighsin? 11) Navek aghulaqsin? 12) Tengegkayugmeng nagatestaak? 13) Esghaghsiki Quyillgaat? 14) Qakun igleghlleqestung? 15) Kinanguzin? 16) Kinkungutsi? 17) Naken inghuziki pagunghaat? 18) Sangan aallgetsi? 19) Sangan qulmesiitka tuguzigu? 20) Qakun umeglleqsikek qergesek? 21) Aghveliighsiin? 22) Angyangllaghyugsiin? 23) Qakun tukfighlleqsikek walguyaagegka? 24) Qikmighllalguziin? 25) Naken ukigestek? 26) Navek mayughestek? 27) Nani esghaghsigu kaviighem riigtenga? 28) Sangita nalluksiki taghnughhaghma aatghit? 29) Nani qavaghestek ighivgaq? 30) Navek llinaqsigu neqeka? 31) Qavngaq laalighsigu apeghtughisten? 32) Sangavek kaanneghisin ighivgaq? 33) Qafsinaneng nanumeng esghaatetsi? 34) Qakun kayusighlleqsinga?

Translate the following into Yupik: 1) Where did you buy your gun? 2) Who did you help? 3) When are we$_2$ going to leave? 4) Who$_{pl}$ did you visit yesterday? 5) Are you sleepy? 6) What are you? 7) Where did you catch seals? 8) Do you want to cook ducks? 9) When will you visit me? 10) Do you know my mother? 11) How many children do you have? 12) Do you have snowshoes? 13) Are you$_2$ hungry? 14) Why don't you know me? 15) Are you a teacher? 16) When will we go home? 17) Who did you see in the store? 18) Where did you put my parka? 19) Do you want to go outside? 20) Why did you open the window? 21) When will you close the door? 22) Are you$_{pl}$ cooking walrus? 23) Did you climb the mountain yesterday? 24) When did you$_{pl}$ come down from the mountain? 25) How did you make a woman's-knife?

Write Yupik answers to the following Yupik questions:
1) Sameng neghsin ighivgaq? 2) Sameng meghyugsin? 3) Kina atkungllaghsigu? 4) Kinanguzin? 5) Nani nulughetsi? 6) Naken tukfighsikek qulmesiitegken? 7) Sangavek qavaghnizin? 8) Sangustek? 9) Qavngaq kaatetsi? 10) Qakun aghulaqelleqsin? 11) Kinkut liisimaksiki Sivuqaghmi? 12) Navek pinaqsin?

English	Siberian Yupik	Central Yup'ik	Russian
bean(soup):	piinsuuka	papit	bobýt
butter:	para	masslaq	máslo
calendar:	kalanta	cill'aq	čisló
candy:	kanti	kanvviitaq	konféta
Christmas:	Kuusma	Alussistuaq	Rozhdestvó
clock:	kellaagek	cass'aq, sass'aq	chasý
cow:	kaawa, kaakw	kuluvak	koróva
flour:	avlawa, evlawa	mukaaq	muká
Japanese:	Sapeni	Ipuuncaq	Yapónets
kitty, pussy:	kiti, pusi	kuskaq	kóshka
lock:	laagek	kelucaq	kliuch
lumber:	lampa	tuskaq	doská
onion:	anyena	luuk	luk
paper sack:	pipasaak	missuuk	meshók
pepper:	papa	piilitsaaq	pérets
rope:	waapa	milu'uvkaaq	verióvka
skates:	eskiitek	kankiik	kon'kí
soap:	suupa	miilaq	mýlo
steam(boat):	estiima	palagg'uutaq	parokhód
store:	estugaq	laavkaaq	lávka
table:	tipelek	estuuluq	stol
trap:	telaaypa	kapkaanaq	kapkán
twine:	tuwaaya	pelacinak	poloténtse
watch:	waasek	cass'aq, sass'aq	chasý

For many items of Euro-American culture Siberian Yupik, even in Chukotka, has loanwords from English, while Central Yup'ik on the southwest Alaskan mainland has loanwords from Russian for the same items! This is because the Russians came to southwest Alaska by way of the Aleutian Chain bypassing Chukotka and the Bering Strait, while the first non-indigenous contact for Siberian Yupiks was with English-speaking Yankee whalers and traders somehat later.


140°
70°
160°
180°
160°
140°
70°
120°
Arctic Ocean
Wrangel I.
Great Bear Lake
Indigirka
Kolyma
Omolon
Mackenzie
Chukotka
Anadyr
Bering Strait
Diomede Is.
Yukon
Sea of Okhotsk
St. Lawrence Is.
Kuskokwim
Kamchatka
Bering Sea
Nunivak Is.
Cook Inlet
Bristol Bay
Queen Charlotte Is.
Commander Is.
Kodiak I.
Gulf of Alaska
Russians
Aleutian Islands
Pacific Ocean
Yankee whalers and traders

CHAPTER 9: Compound-verbal postbases; Optional impersonal agent verbs; 3rd person subject Interrogative mood; More interrogative words

9.1 Vocabulary

aghvigh-	to cross over; to go to the mainland (transitive or intransitive)
aleghqugh-	to talk to; to tell (transitive only)
aleghquute-	to talk together; to converse (non-singular intransitive only)
amqeghte-	to bite (transitive only)
apayepayiiq[1]	spider
aqlaghate-	for it to be cold (weather) (intransitive only)
aqlaghaghte-	for it to get cold (weather) (optional impersonal agent verb; see 9.3.1)
atightugh-	to read (transitive or intransitive)
ayngananga[2]	musical instrument; phonograph (often dual for one)
ghhuute-	to be cold (person) (optional impersonal agent verb)
igagh-[3]	to write (on) (transitive or intransitive)
iknaqe-	to be strong (intransitive only)
isekinagh-	to be cold (solid, liquid) (intransitive only)
ivagh-	to look for (transitive only)
keneq	light, lamp
naliq*	which one(s)? (discussed below)
naallghute-	to adjust (transitive only)
naalke-	to find (transitive only)
nasaperaq	hat
neqekrak	bread (especially, pilot bread)
nuziq	one's child's spouse's parent
payegh-	to meet, to encounter; to go over to help (transitive only)
pinighsagh-	to fix, to repair; to fix up oneself (transitive or intransitive)
qaamte-	to extinguish; to turn off (transitive only)
sangameng	why? (focused on 3rd person plural subject of verb)
sangami	why? (focused on 3rd person singular subject of verb)
siku-	to freeze (optional impersonal agent verb)
ughug-	to melt (optional impersonal agent verb)
uglagh-	to be many, to be numerous (intransitive only)
ugpeqe-	to believe (transitive only)
ulima-	to make (something) (intransitive or transitive)
ungipaghaate-	to tell a story to (transitive only)
wanlegi[4]	more than ever (particle)

Postbases

@~$_{sf}$–(g)kaq	one that has V-ed or been V-ed
@~$_{sf}$–(g)kau-	to have V-ed or been V-ed (intransitive only)

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[1] From Chukchi.
[2] From Chukchi.
[3] Also **iyagh-**
[4] From Chukchi.

@~$_{f}$ni-	to say that one V-s (compound-verbal postbase; see 9.2.3)
+(te)ste-	to have, make, or let one V (compound-verbal postbase)

Endings

selected third person subject interrogative endings

9.2 Discussion of postbases

9.2.1 The nominalizing postbase **@~$_{sf}$–(g)kaq** means 'one that has V-ed' with verb bases that can take intransitive endings, 'one that has been V-ed' with verb bases that can take transitive endings, and it can have either of these meanings with verb bases that can take both kinds of endings.[1] **(g)** is used with bases that end in **e** but not **te**.[2] For bases that end in vowel followed by **te**, the **e** is dropped and the **t** may optionally change to **s**.[3] The **k** of **kaq** will become **q**, **kw** or **qw** with bases that end in **gh**, **w** or **ghw** (see 4.3 and 4.2.2).

Examples

base	*with postbase*
qiya- 'to cry'	**qiyakaq** 'one who has cried'
kuuve- 'to spill'	**kuuvegkaq** (also **kuufkaq**) 'one that has spilled, one that has been spilled'
tuqute- 'to kill'	**tuqutkaq**, or **tuquskaq** (also **tuqutegkaq)** 'one that been killed'
ingaghte- 'to lie down'	**ingaghtekaq** 'one that has lain down'
ukig- 'to go down'	**ukikaq** 'one that has gone down'
mayugh- 'to go up'	**mayuqaq** 'one that has gone up'
qiighw- 'to cough'	**qiiqwaq** 'one that has coughed'
itegh- 'to go in'	**iitqaq** 'one that has gone in'

9.2.2 The preceding postbase can combine with the postbase **~:(ng)u-** to give a postbase **@~$_{sf}$–(g)kau-** meaning 'to have V-ed or been V-ed'. This postbase takes intransitive endings (like **~:(ng)u-** does), and the **au** will appear as **aa**, but a following velar will be rounded unless it in turn is followed by **u** (see footnote 1 in 5.2.1, and examples in 9.3.2 below).[4] For the postbase is listed here with the dipthong **au**, which never appears as such in an actual word, rather than with **aa**.

9.2.3 Compound-verbal postbases

The verb-elaborating postbase **@~$_{f}$ni-**, 'to say that one is V-ing', is one of several *compound-verbal postbases*. These postbases have the potential of having the *inner* or *embedded* verb (that is, the verb to which the postbase in question has been added) either the same or different from the *outer* or *derived* verb (that is, the verb with ending that results from adding the postbase in question) in respect to the question of whether the verb is intransitive or transitive. Four different situations are possible:

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[1] See also 11.3.1 footnote 1.

[2] Alternately the **e** may be dropped and **(g)** not used with such bases (see example of **kuuve-**).

[3] Alternately the **e** may be kept and **(g)** used is as with bases that end in **e** but not **te** (see example of **tuqute-**).

[4] This is the reason that the citation form – an abstraction already – of this postbase is here written with **au**, even though Yupik has no diphthongs.

embedded verb intransitive, derived verb intransitive
Yuuk iyataghniiq. 'The man said that he (himself) was hungry.' (embedded sentence, **yuuk iyataghtuq** 'the man is hungry')

embedded verb intransitive, derived verb transitive
Yugem iyataghnii aghnaq. 'The man said that the woman was hungry.' (embedded sentence, **aghnaq iyataghniiq** 'the woman is hungry')

embedded verb transitive, derived verb intransitive
Yuuk kayusighniiq. 'The man said that someone helped him (the man).' (embedded sentence, **yuuk kayusighaa** 'someone helped the man')

embedded verb transitive, derived verb transitive
Yugem kayusighnii aghnaq. 'The man said that someone helped the woman.' (embedded sentence, **aghnaq kayusighaa** 'someone helped the woman')

The main principle in the operation of this and other compound verbal postbases is that whatever is (or potentially is) in the absolutive case for the embedded verb (that is, subject if intransitive, object if transitive) is the same as that which is (or potentially is) in the absolutive case for the derived verb (that is, subject if intransitive, object if transitive). Examining the four examples above will show that this is so in each case.

If the embedded verb is transitive, then a subject for it can be indicated with a noun in the terminalis case (see 5.3.1). This use for *subject of an embedded transitive verb* is a non-orientational use of the terminalis (its orientational use is to indicate *place to which).*

An example of this use of the terminalis is,

Yugem taghnughhaghmun kayusighnii aghnaq. 'The man said that the child helped the woman.' (embedded sentence, **taghnughhaam kayusighaa aghnaq** 'the child helped the woman')[1]

9.2.4 The verb-elaborating postbase **+(te)ste-** 'to have, make or let one V' is another compound verbal postbase. **(te)** is used with consonant-ending bases. The degree of compulsion involved, and thus, whether the translation should use "make" or "let" or "have", with this postbase is determined by other words in the sentence (such as a phrase saying "even though he didn't want to"), by context, etc.

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[1] One could translate the derived sentence as 'the man said that the woman was helped by the child'. This has the advantage of providing an English preposition, 'by', to correspond to the terminalis ending, but the use of the passive ('was helped by') can lead to certain problems. Consider **yugem taghnughhaghmun neghyugnii neqekrak** 'the man said that the child wanted to eat the cracker', but hardly 'the man said that the cracker wanted to be eaten by the child'! (but maybe, 'the man said that the cracker was wanted for being eaten by the man').

Examples

Qiyastaa. 'He made her cry.'
Neghestaa. 'He let her eat.'
Yugem aghnaghaghmun allegtestaa efluga. 'The man had the girl sweep the floor.'

9.3 Discussion of grammatical topics

9.3.1 Optional impersonal agent verbs

Some Yupik bases, especially those concerned with natural processes, can take transitive endings with an "unnamed" or "impersonal" subject, where the corresponding English construction is intransitive. For example, **ghhuutaanga** 'I am cold', which literally says something like 'it is making me cold' where a separate noun is not used to specify the 'it', just as in the English "it is raining" no separate noun is used to specify the "it". The plain intransitive **ghhuutunga** can also be use for 'I am cold', but the transitive form is preferred. Such verbs are termed *optional impoersonal agent verbs.*

9.3.2 3rd person subject interrogatives

In the last chapter interrogative endings with 2nd person ("you") and 1st person non-singular ("we") subjects were discussed. The list below shows some of the more common 3rd person ("he", "she", "it", "they") subject interrogative endings.

Intransitive

$\sim_f$**(g/t)a**	he, she, it
$\sim_f$**(g/t)at**	they$_{pl}$
$\sim_f$**(g/t)ak**	they$_2$

Transitive

$\sim_f$**(g/t)agu**	he, she, it to him, her, it
$\sim_f$**(g/t)aki**	he, she, it to them$_{pl}$
$\sim_f$**(g/t)akek**	he, she, it to them$_2$
$\sim_f$**(g/t)anga**	he, she, it to me
$\sim_f$**(g/t)aten**	he, she it, to you

The **g** in parentheses is used with bases that end in two vowels, while the **t** in parentheses is used with bases that end in a consonant. Note that this **t** is used with transitive as well as intransitive endings, unlike the situation with the indicative mood where **t** is used with consonant-ending bases only with intransitive endings. In fact 3rd person subject interrogative transitives are built on the intransitives (as with 2nd person subject interrogatives). Again, in "yes-no" questions the vowel of the final word is often lengthened for emphasis.

Examples

Kuuva(a)? 'Did it spill?'

Kuuvagu(u)? 'Did he spill it?'

Kitum kuuvagu? 'Who spilled it?'

Sameng kuuva? 'What did he spill?'

Umughqaaga(a)? 'Did he have sleep paralysis?'

Qiyakaawa(a)? 'Has he cried?' (the **w** rather than **g** is because the underlying form of the base plus postbase here is **qiyakau-**; with an indicative ending the **g** would not be rounded since it would be followed by **u**: **qiyakaaguq** 'he has cried')

Esghaghtagu(u)? 'Did he see it?' (compare the corresponding indicative which lacks the **t**: **esghaghaa** 'he saw it')

9.3.3 Expanded forms for "who" and "what" for 3rd person interrogatives

With 3rd person subject interrogative endings, to ask "who is —" or "who are —" or "what is (or are) —", instead of using **kina, kinku(t),** and **sa** directly as with second person, expanded forms, **kinangaq, kinkungaq** and **sangaq** are used.

Examples

Kinangaawa? 'Who is he?' (from **kinangaq**, postbase **~:(ng)u-** and ending **~$_{f}$(g/t)a** giving **kinangauga** hence **kinangaawa** by vowel dominance and uvular/velar rounding)

Kinkungaawat? 'Who are they?'

Sangaawa? 'What is it?'

Sangaawat? 'What are they?'

9.3.4 More interrogative words

The word **naliq*** meaning 'which one(s)' is used with a possessed ending and in interrogative sentences. The possessors are the group from which the 'which one(s)' is (or are) singled out. As such it functions like the phrase "which one(s) of them" does in English, and is a *selectional base* like **ila** 'one of, some of' (see 6.3.3). Alternatively **naliq** can be used as an appositive and without a possessed ending.

Example

Naliit qikmighpek qilugta? 'Which one of your dogs was barking?' (**naliit** from underlying ***nalighat**)(compare, **qikmighpek ilangat qilugtuq** 'one of your dogs was barking') (alternatively, **naliq qikmin qilugta?** for 'which dog of mine was barking?', where **naliq** and **qikmin** are appositives as absolutive singular subject)

Naliit qikmighpek qilugtat? 'Which one of your dogs was barking' (**naliit** from underlying ***nalighit**)(compare, **qikmighpek ilangit qilugtut** 'some of your dogs were barking.' (alternatively, **naliit qikmighten qilugtat?** 'which dogs of yours were barking?')(**naliit** from underlying ***nalighet**)

Naliita qikmighma amqeghtaten? 'Which one of my dogs bit you?' (alternatively, **naliim qikmighma amqeghtaten?** 'which dog of mine bit you?')

9.3.5 In addition to the basically 3rd person form **sangan** 'why (with respect to someone other than the questioner and the one questioned)' there are the basically 4th person forms **sangami** where "why" is focused on the 3rd person singular subject of the interrogative verb, and **sangameng** where "why" is focused on the 3rd person plural subject of the verb. (See 14.3.2 concerning the origins of these words.)

Examples illustrating the difference between **sangan**, and **sangami** or **sangameng**

Sangami nenglaghaqa? 'Why is he laughing?', meaning, 'What's going on with him that he's laughing?'

Sangameng nenglaghaqat 'Why — what's going on with them that they — are laughing

Sangan nenglaghaqa? 'Why is he laughing?' meaning, 'What is there about it (the situation) or him (someone other than the person laughing) that he is laughing?'

9.3.6 Exercises

Translate the following into English: 1) Sameng atan ivaghta? 2) Kinangaawa? 3) Kinkungaawat aqelqat? 4) Kitum qiyastaten? 5) Nengyughpek ighivgaq ungipaghaatagu ighneghaan? 6) Neghegkaawaa? 7) Nani yughaghtem payeghtagu nuzin? 8) Naliita qikmima amqeghtaten? 9) Sangama apeghtughistem esghaghyugtanga? 10) Qavngaq naayvaq sikwaa? 11) Navek naagpek lliiki neqekraget? 12) Kitum kakilleqagu nasaperan? 13) Sangan ighneqa ugpeqenghitagu? 14) Naliita taghnughhaghpek qaamtagu keneq? 15) Qakun naallghulleqsikek eglluk? 16) Sangami Nome-emun aghviqaawa? 17) Naten siku ughugtestagu? 18) Sangaawa? 19) Sangavek iknaqsin? 20) Naliit alquutama naalkaki? 21) Mekelghiighem qikmimun aghnaghaq qilugtestaa. 22) Kitumun naallghutestesiki mangteghaghpek qergesengi?

Translate the following into Yupik: 1) The spiders are numerous in the house. 2) Who made your boat? 3) It's getting colder and colder. 4) Why are your child's-spouse's-parents laughing? 5) How did you make your kids go to bed? 6) One of my children is crying. 7) Which one of them is crying? 8) Who made my children cry? 9) Where did he lose my hat? 10) Did the ice melt? 11) Do you want to eat pilot bread? 12) He had the woman sew my parka. 13) Who did your mom have sew your parka? 14) I had the woman cook the seal. 15) They have gone over to Chaplino. 16) Was it cold in Savoonga? 17) I'm cold. 18) The water in the pot is cold. 19) Does your grandfather know me? 20) When will they leave? 21) Which of your hats did he take? 22) When will he visit me? 23) How did your dad make your stove?

CHAPTER 10: 2nd person subject Optative mood; Non-singular 1st person subject Optative mood

10.1 Vocabulary

aqume-	to sit (intransitive only)
egte-	to throw away (transitive only)
esna^{e}	shore; rim
esnaq	beach
igaghyaghqaq	paper to be written on
igaq	paper with writing (*in plural* book)
kaamwaaq	coltsfoot plant *(Petasites frigidus)*
kaaw-	to hit, to strike with an object (transitive or intransitive)
kenigh-	to point (at) (transitive only)
lata-[1]	to write a letter (to) (transitive or intransitive)
legan[2]	go ahead; and then (particle)
nalighmeng	or (particle)
nanglii-	to stare into space (intransitive only)
nekeve-	to stand up (intransitive only)
nekrek	hook
pugimagh-	to swim (transitive or intransitive)
puugzaq	beluga
pumsug-	to pinch (transitive only)
qayugh-	to drink hot liquid (coffee, tea, etc.) (intransitive only)
qayuusiq	cup
quuk	swan
quuk	firewood (homophonous with preceding word)
ququngaq	leaf; edible willow leaf
unkusa^{e}[3]	animal trap (usually dual for one trap)
taaghta[4]	doctor (base is **taaghta-**)
tagite-	to bring here (transitive only)
tuqute-	to kill (transitive only)

Postbases

~$_{sf}$:(e)sqe-	to ask or tell one to V (compound-verbal postbase)
+(te)sug-	to want one to V (compound-verbal postbase)

Endings

selected 1st and 2nd person subject optative endings

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[1] From English.
[2] From Chukchi.
[3] From Chukchi.
[4] From English.

10.2 Discussion of postbases

10.2.1 The verb-elaborating postbase **~$_{sf}$:(e)sqe-** 'to ask or tell one to V' is a compound-verbal postbase (see 9.2.3). This postbase uses **(e)** with bases ending in consonants. It drops uvulars between single vowels, but even if the original configuration was **aghe** or **ughe** the result is always **ii** and never **aa** or **uu**.[1]

Examples

base	*with postbase*
kaki- 'to sew'	**kakisqaa** 'he told her to sew'
aane- 'to go out'	**aanesqaa** 'he told her to go out'
ukig- 'to go down'	**ukigesqaa** 'he told her to go down'
gaagh- 'to cook'	**gaaghesqaa** 'he told her to cook'
itegh- 'to go in'	**iitghesqaa** 'he told her to go in'
kenigh- 'to point'	**kenighesqaa –> keniisqaa** 'he told her to point, he told someone to point at it' (as in **yugem aghnamun keniisqaa qikmiq** 'the man told the woman to point at the dog')
qavagh- 'to sleep'	**qavaghesqaa –> qaviisqaa** 'he told her to sleep'
mayugh- 'to go up'	**mayughesqaa –> mayiisqaa** 'he told her to go up'

10.2.2 The verb-elaborating postbase **+(te)sug-** 'to want one to V' is also compound-verbal. The **(te)** is used with consonant ending bases. This postbase is a combination of **+(te)ste-** 'to have one V' and **@~$_{f}$yug-** 'to want to V'. That it is such a combination can be seen by carefully examining what happens to an expanded base ending in **ste-** when followed by the **@~$_{f}$yug-** postbase.[2] Also, the combination of meanings, 'to want to have one V', is in fact equivalent to 'to want one to V'. Thus in Yupik there are two different postbases for "wanting" depending on whether the person wanting wants himself to do something or wants another to do something.

Examples showing the difference between these postbases

Yuuk neghyugtuq. 'The man wants to eat.'
Yugem neghyugaa kayu. 'The man wants to eat the fish.'
Yugem neghesugaa aghnaq. 'The man wants the woman to eat.'
Yugem aghnamun neghesugaa kayu. 'The man wants the woman to eat the fish.'

10.3 Discussion of grammatical topics

10.3.1 2nd person subject optatives; non-singular 1st person subject optatives

In addition to the *indicative* mood (used for statements) and the *interrogative* mood (used for questions) Yupik has the *optative* mood for making commands and suggestions.[3] Here only certain common optative endings for 2nd person and for

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[1] The cognate postbase in Central Yup'ik also has a certain vaguely similar peculiarity. See Jacobson 1995 p. 329.

[2] **+(te)ste-** followed by **@~$_{f}$yug-** would give **+(te)ssug-** where the second **s** is from **ty**, but a doubled consonant reduces to a single consonant in Yupik, hence **+(te)sug-**; see also footnote to 5.2.3.

[3] Also called *imperative*.

1st person non-singular intransitive are examined, leaving other optatives endings (such as for "he should V" and "I should V") for later (see 17.3.1).

Ø , +gi, $\sim_{f}$i, +n, $\sim_{sf}$i, :a	(you$_1$), V
$\sim_{f}$(i)gu, $\sim_{sf}$-ggu	(you$_1$), V him, her, or it
$\sim_{f}$(i)ki	(you$_1$), V them$_{pl}$
$\sim_{f}$(i)kek	(you$_1$), V them$_2$
$\sim_{f}$(i)nga	(you$_1$), V me
$\sim_{f}$(i)kut	(you$_1$), V us$_{pl}$
@(i)tek	(you$_{pl, 2}$), V
$\sim_{sf}$:(e)lta	let's$_{pl}$ V
$\sim_{sf}$:(e)ltung	let's$_2$ V

The most basic ending, that of the second person singular subject intransitive optative ("you do it"), has six forms.

The first form, **Ø**, which means that the verb base without alteration or addition serves as the optative form, is used with bases ending in a single full vowel. Thus **aghula** '(you), dance' (from the base **aghula-** 'to dance'), **tagi** 'come over' (from the base **tagi-**) and **inghu** 'pick berries' (from the base **inghu-**).

The second form, **+gi**, is used with bases ending in two vowels. Thus **aqiigi** 'take a vacation' (from **aqii-**).

The third form, **$\sim_{f}$i**, is used with bases ending in **e** but not **te**. Thus **nekevi** 'stand up' (from **nekeve-**), and **neghi** 'eat' (from **neghe-**).

The fourth form, **+n,** is used with bases ending in **te**. Thus **ingaghten** 'lie down' (from **ingaghte-**), and **guuten** 'shoot' (from **guute-**).

The fifth form, **$\sim_{sf}$i**, is used with bases ending in a consonant where uvular dropping does not occur (that is, where the consonant is not **gh** or is not preceded on the base by a single full vowel). Thus **ukigi** 'go down' (from **ukig-**), **gaaghi** 'cook' (from **gaagh-**) and **iitghi** 'come/go in' (from **itegh-** with **e**-dropping and hopping).

The sixth form, **:a**, is used where uvular dropping does occur, with vowel dominance also a possibility. Thus **qavaa** 'sleep' (from **qavagh-** via ***qavagha**), **mayaa** 'go up' (from **mayugh-** via ***mayugha** and***mayua**), and **kenii** 'point' (from **kenigh-** via ***kenigha** and ***kenia**).

The second optative ending on the list above, meaning "(you$_1$), V him, her, or it", has two forms, **$\sim_{f}$(i)gu** and **$\sim_{sf}$-ggu**. The first of these is used with all vowel ending bases and the second with consonant ending bases. The **(i)** in the first form is used with bases that end in **e** (including **te**). The second form will become **ghhu** if the base ends in a uvular (see the postbase **–ghllak** in 4.2.2).

Examples

base	*with ending*
aqfa- 'to go get'	**aqfagu** 'go get it'
tugu- 'to take'	**tugugu** 'take it'

negh<e>- 'to eat'	**neghigu** 'eat it'
nagate- 'to hear, listen'	**nagatigu** 'hear him, listen to him'
qelpeghte- 'to open'	**qelpeghtigu** 'open it'
pumsug- 'to pinch'	**pumsuggu** 'pinch it/him'
umeg- 'to close'	**uumggu** 'close it' (note **e**-dropping and hopping)
gaagh- 'to cook'	**gaaghhu** 'cook it'
payegh- 'to go to help'	**paasghu** 'go help him' (**e** drops and hops; **y** devoices)

The other 2nd person singular subject optative endings on the list above, meaning "(you$_1$), V them", "V them$_2$", "V me", and "V us", use **(i)** only with bases that end in **e** (including **te**) dropping that **e**, and keep final consonants.

Examples

base	*with ending*
aqfa- 'to go get'	**aqfaki** 'go get them'
negh<e>- 'to eat'	**neghiki** 'eat them'
liite- 'to learn'	**liitiki** 'learn them'
nagate- 'to hear, listen'	**nagatinga** 'hear me, listen to me'
alleg- 'to sweep'	**allegki** 'sweep them'
gaagh- 'to cook'	**gaaghqi** 'cook them' (with **ghk -> ghq** (see 5.3.2))
kayusigh- 'to help'	**kayusighnga** 'help me'

The second person plural and dual intransitive optative ending, **@(i)tek**, "(you$_{pl,2}$), V", uses **(i)** for bases that end in **e** (but not **te**). It drops base-final **te**.

Examples

base	*with ending*
tagi- 'to come'	**tagitek** '(you$_{pl,2}$), come'
aane- 'to go out'	**aanitek** '(you$_{pl,2}$), go out'
ingaghte- 'to lie down'	**ingaghtek** '(you$_{pl,2}$), lie down'
qavagh- 'to sleep'	**qavaghtek** '(you$_{pl,2}$), sleep'

The 1st person plural and dual subject intransitive optative endings, **~$_{sf}$:(e)lta**, "let's$_{pl}$ V", and **~$_{sf}$:(e)ltung** "let's$_2$ V", use **(e)** with consonant-ending bases, with **e** dropping and hopping if the proper conditions are met.

Examples

base	*with ending*
inghu- 'to pick berries'	**inghulta** 'let's pick berries'
aane- 'to go out'	**aanelta** 'let's go out'
ingaghte- 'to lie down'	**ingaghtelta** 'let's lie down'
gaagh- 'to cook'	**gaaghelta** 'let's cook'
ukig- 'to go down'	**ukigelta** 'let's go down'
qavagh- 'to sleep'	***qavaghelta -> qavaalta** 'let's sleep'
mayugh- 'to go up'	***mayughelta -> mayuulta** 'let's go up'
kenigh- 'to point'	***kenighelta -> keniilta** 'let's point'

itegh- 'to go in' **iitghelta** 'let's go in'

10.3.2 There are several ways to tell someone not to do something in Yupik. The following are *negative optative* endings.

–fqaavek	(you$_1$), don't V
–fqaafsi	(you$_{pl}$), don't V
–fqaan	(you$_{1,pl,\text{ or }2}$), don't V it
–fqiita	(you$_{1,pl,\text{ or }2}$), don't V them
–fqaama	(you$_{1,pl,\text{ or }2}$), don't V me[1]

These endings consist of a negative optative marker, **–fqa(a)-** , and a person/number marker, **–vek**, **–fsi**, **–an**, **–ita** or **–ma**. These person/number markers are variations of the possessed relative noun endings **-gpek**, **-gpesi**, **-an**, **-ita** and **-ma**. For intransitive, agreement is with the subject, as in **kenifqaavek** '(you), don't point!'. For transitive the agreement is with the object, as in **kenifqaan** 'don't point at it!', **kenifqiita** 'don't point at them!', and **kenifqaama** 'don't point at me!'. (See the discussion of the focused words for "why" in 8.3.3 and 9.3.5 for another construction where agreement is with the subject of the intransitive or the object of the transitive, and see 15.3.4 on the subordinative for another use of **–fqaa-**.)

In this chapter only present time optatives have been discussed. Optatives directed toward the future are formed differently and will be discussed in 17.3.3.

10.4 Exercises

Translate the following into English: 1) Igaghyaghqaq egtigu. 2) Neghi ququngameng. 3) Pugimaaltung kiiwegni. 4) Tugugu qayuusiq tipelegneng. 5) Lliki alquutat qulmesiitmun. 6) Kayusighnga. 7) Unaami aghviilta. 8) Qayuulta kufimeng. 9) Tagitiki nekreget mangteghamun. 10) Neghefqaavek quugmeng. 11) Laalighfikiikut. 12) Aakw kuuvefqaan. 13) Unkusegka atuqefqaagkenka. 14) Pumsufqaama. 15) Ukigelta esnamun. 16) Amaa guutigu. 17) Keneq qaamtigu. 18) Qergesek umegkek. 19) Amiget qelpeghtiki. 20) Tuqutefqaan puugzaq. 21) Kaamwaaghmeng neghefqaavek. 22) Tagitiki quuget esnameng. 23) Latakaagunga yughaghtemun. 24) Kaaskaagut. 25) Taaghtam aghnamun qayunghitesqaa kufi.

Translate the following into Yupik: 1) Cook the beluga meat. 2) Don't lose my traps. 3) Help me. 4) Lie down. 5) Drink your coffee. 6) He wants me to drink some coffee. 7) Let's icefish at the little lake. 8) Stand up. 9) Sit down. 10) The doctor wants the minister to sleep. 11) Hit it. 12) Who are the visitors from Chaplino? 13) Go ahead and kill the cormorants. 14) Let's$_2$ eat little sea peaches. 15) The doctor pinched my ring fingers. 16) Point at it. 17) Don't sit on the hooks. 18) He didn't want the Koryak visitors to stare. 19) Do Chukchis eat beluga? 20) Why did you throw away your cup?

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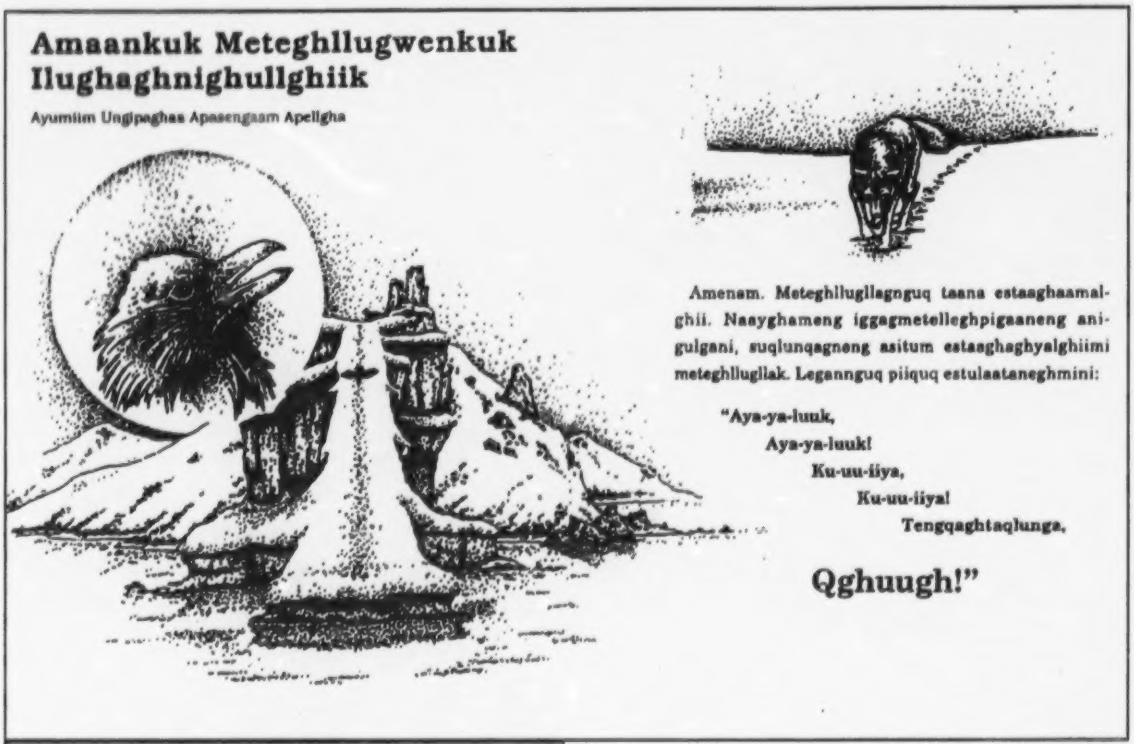
[1] Also, **–fqaaftek** '(you$_2$), don't V', **–fqaagkenka** (or **–fqaayek** (?)) 'don't V them$_2$', **–fqaamta** 'don't V us', and **–fqaamtung** 'don't V us$_2$'.



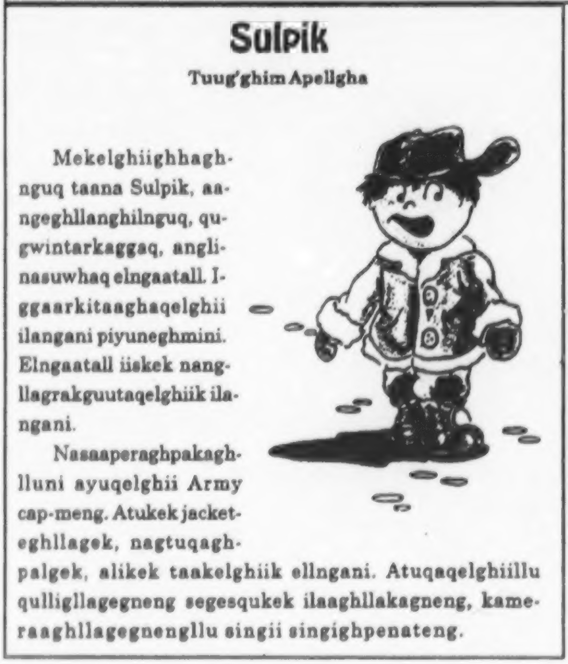
Amaankuk Meteghllugwenkuk Ilughaghnighullghiik

Ayumiim Ungipaghaa Apasengaam Apellgha

Amenam. Meteghllugllagnguq taana estaaghaamalghii. Naayghameng iggagmetelleghpigaaneng anigulgani, suqlunqagneng aaitum estaaghaghyalghiimi meteghllugllak. Legannguq piiquq estulaataneghmini:

“Aya-ya-luuk,
Aya-ya-luuk!
Ku-uu-iiya,
Ku-uu-iiya!
Tengqaghtaqlunga,

Qghuugh!”



Sulpik

Tuug'ghim Apellgha

Mekelghiighhaghnguq taana Sulpik, aangeghllanghilnguq, qugwintarkaggaq, anglinasuwhaq elngaatall. Iggaarkitaaghaqelghii ilangani piyuneghmini. Elngaatall iiskek nangllagrakguutaqelghiik ilangani.

Nasaaperaghpakaghlluni ayuqelghii Army cap-meng. Atukek jacket-eghllagek, nagtuqaghpalgek, alikek taakelghiik ellngani. Atuqaqelghiillu qulligllagegneng segesqukek ilaaghllakagneng, kameraaghllagegnenglu singii singighpenateng.

These two pages are from school books for the St. Lawrence Island Yupik language program.

The title in the first picture is translated as 'Wolf Teases Cousin Raven' and is a traditional story by Thomas Apassingok from the book *Kallagneghet / Drumbeats*. The title in the second picture is the name of the hero of a series of stories written specially for the program. Sulpik has been described as the "Yupik Huck Finn". This story is by Jerry Tungiyan from the book *Akiingqwaghneghet / Echoes*. These two books were published by the Bering Strait School District in Unalakleet in 1993 and 1994. In both stories the illustrations are by the versatile Gambell-born artist Alvin Aningayou.

CHAPTER 11: Participial mood

11.1 Vocabulary

aghmig-	to wash one's face (transitive or intransitive)[1]
akita, akin	pillow
akite-	to answer; to reciprocate (transitive only)
awataghpak	sealskin float
geve-	to render (fat); to be compressed (intransitive only)
gheve-	to fade (intransitive only)
ghhuugh-	to inflate (transitive or intransitive)
ifkagh-	to fall from a height; to accidentally drop (transitive or intransitive)
ifkaghte-	to drop accidentally or on purpose (transitive only)
ini-	to hang to dry (transitive only)
kavite-	to be red (intransitive only)
naafqe-	to break (it) (transitive only)
naave-	to break, to get broken (intransitive only)
nalug-	to land from the air (onto) (transitive or intransitive)
nefkuuraq	dried meat
paagh-	to lick; to clean by licking with aid of fingers (transitive only)
para[2]	butter
pilugug-	to put on clothing; to dress (transitive or intransitive)[3]
Pureki[4]	Negro; Black
qaame-	to go out (fire, light, etc.) (intransitive only)
qinuyug-	to be sick (intransitive only)
sagneq	dish; bowl; food container
salngak[5]	box; coffin; motor well in boat (dual, **salngagek**, often used for one box)
sangighqugh-	to wash dishes (transitive or intransitive)[6]
sughma[7]	chess; checkers
sughma-	to play chess or checkers (intransitive only (?))
sukate-	to be fast (intransitive only)
tefli	particles of food or the like clinging around mouth
tuquuqagh-	to nail (transitive only)
tuquuqaq	nail
tuune-	to give (transitive only)[8]
veglluk	towel[9]

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[1] With a transitive ending the subject washes the faces of the object.

[2] from English

[3] With a transitive ending the subject dresses the object.

[4] From English "Portugee" an old fashioned non-standard form of "Portuguese" probably because whaling vessels had dark-skinned seamen from the Portuguese colony of the Cape Verde Islands off the African coast.

[5] From Chukchi.

[6] With a transitive ending the object is the dish(es) washed.

[7] From Chukchi, but ultimately from Farsi via Russian.

[8] The object is the thing given and the person it is given to is expressed with the terminalis.

[9] Interestingly, in Chukotka, **tawli** from *English* is used for towel! The St. Lawrence Island word is from **vek** 'grass'.

Postbases

–ligh-	to provide with N; to put N in (transitive only)
@~:(i/u)ma-	to have V-ed or to have been V-ed; to evidently have V-ed (when used with participial mood) (transitive or intransitive)
~:(u)te-	to V with, for or to object; to V object along with oneself; to V each other (transitive or intransitive)
ti-	to speak the language of N (intransitive only (?))

Postbases and endings

@–lghii	one that is V-ing (always used with an unpossessed ending); also marks the intransitive *participial* mood
@nguq*	*same as above but for descriptive and negative bases ending in* **te**
@~$_{sf}$–(g)ka^{e}/(g)ka	one that the possessor is V-ing (always used with a possessed ending); also marks the transitive *participial* mood

11.2 Discussion of postbases

11.2.1 The verbalizing postbase **–ligh-**, means 'to provide with N, to put N into', so that from **pagunghaq** 'berry' one gets **pagunghalighaa** 'he put berries into it (more in the sense of adding berries into a mixture than putting them in a container)'.

11.2.2 **@~:(u/i)ma-** is a verb-elaborating postbase which indicates that an action has already occurred in the case of change-of-state type verb (such as 'going out', 'dying', 'breaking' etc.) or that an action or state has been going on for some time in the case of verbs that are not change-of-state type. The parenthesized **u** is used with all bases not ending in a full vowel or in **te**; the parenthesized **i** is used with bases ending in **te**. The **t** of base-final **te** changes to **s**. With a verb base that can take transitive endings and with an intransitive ending after this postbase the meaning can be passive with the object of what could be called the embedded transitive verb becoming the subject of the derived verb (see examples with **negh<e>-** and **tuqute-** below).

Examples

base	*with postbase and ending*
siku- 'to freeze'	**sikumaaq** 'it is frozen' (compare **sikuuq** 'it froze')
negh<e>- 'to eat'	**neghumaaq** 'he has eaten' (from embedded **neghtuq** 'he ate') or 'it has been eaten' (from embedded **neghaa** 'he ate it'
tuqute- 'to kill'	**tuqusimaaq** 'it has been killed'
iyatagh- 'to be hungry'	**iyataamaaq** 'he has been hungry for a long time'
umeg- 'to close'	**uumgumaaq** 'it is closed'

11.2.3 **~:(u)te-** is another verb-elaborating postbase. It has a range of meanings including 'to V for or with' or, with verbs of motion, 'to cause to V as one is V-ing', and when used with a non-singular intransitive ending 'to V toward each other'.[1] The exact meaning depends on the semantic type of the verb and the context. **(u)** is used with all bases except those ending in a full vowel.

Examples

base	*with postbase and ending*
inghu- 'to pick berries'	**inghutaa** 'he picked berries for him'
tagi- 'to come'	**tagitaa** 'he came with it, brought it'
akuzi- 'to speak'	**akuzituk** 'they$_2$ are speaking to each other'
aane- 'to go out'	**aanutaa** 'he went out with it, took it out with him'
kaate- 'to arrive'	**kaatutaa** 'he arrived with it'
ukig- 'to go down'	**ukigutaa** 'he took it down with him'
gaagh- 'to cook'	**gaaghutaa** 'he cooked for him'
mayugh- 'to go up'	**mayuutaa** 'he took it up with him'
itegh- 'to go in'	**iitghutaa** 'he took it in' (there is also a form **itghutaa** 'he took it in'; the *predictable* form, with long **i** due to **e** hopping, implies suddenness or forcefulness)

If with the above postbase the absolutive case object is the person for whom the action is performed, the ablative-modalis is used for the object of the action of the embedded verb (whether object of transitive, or indefinite object of intransitive).

Examples

Inghutaa pagunghaghmeng. 'He picked berries for her.'
Aghnam ugini gaaghutaa iqallugmeng. 'The woman cooked fish for her husband.'

11.2.4 The verbalizing postbase **+ti-** means 'to speak the language of N'. Thus, **Quyillegtiiq** 'he spoke Chukchi', **Laluramketiiq** 'he spoke English.'

11.2.5 The nominalizing postbase, **@–lghii**, means 'the one that V-ed or that is V'. A base-final **te** is dropped, and the consonant cluster **lgh** is devoiced with **e** inserted if necessary to prevent a three-consonant cluster (see examples below). With negative and descriptive bases ending in te, that is with what can be called *special* **te**, a different postbase, **@nguq***, is used. It changes **te** to **l**. This is one of a number of ways that *special* **te**-s behaves differently than other **te**-s. Other ways will be seen in 11.2.6, in 14.3.3, and in 15.3.2.

Examples

base	*with postbase*
tagi- 'to come'	**tagilghii** 'the one that came'
negh<e>- 'to eat'	**neghelghii** 'the one that ate'
aange- 'to be big'	**aangelghii** 'the that one'
kaate- 'to arrive'	**kaallghii** 'the one that arrived' (voiceless cluster from **te**)

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[1] This postbase is also the *half-transitive* for a few verbs; see 15.2.2.

laalighte- 'to visit'	**laalighlleghhii** 'the one that visited' (voicelessness from **te**, with **e** inserted)
itegh- 'to go in'	**itelghii** 'the one that came in'

The following negative/descriptive bases, with special **te**, *take the alternate postbase:*

sukate- 'to be fast'	**sukalnguq** 'the fast one'
neghenghite- 'to not eat'	**neghenghilnguq** 'the one that didn't eat'
aqlaghate- 'to be cold'	**aqlaghalnguq** 'the one that is cold'

11.2.6 Closely connected to the above postbase is the postbase **@~$_{sf}$–(g)ka^{e}/(g)ka**. This postbase is used only with bases which can take transitive endings, and it itself must be used with a possessed ending. It means 'the one that possessor V-ed'. **(g)** is used with bases ending in **e**, but not (usually) with bases ending in **te**. If **te** follows a vowel on the base, the **t** changes to **s** or stays as **t**. But if the **te** is *special* (as described above), it changes to **l**. (Compare the postbase **@~$_{sf}$–(g)kaq** in 9.2.1, and note the alternative forms; similar alternatives are possible with the present postbase) This postbase has two combining forms. The form ending in **a** is used when the possessive ending used starts with **ng**; otherwise the form ending in **e** is used.[1]

Examples

base	*with postbase and ending*
kuuve- 'to spill'	**kuuvegkanga** 'the one he (possessor) spilled'
negh<e>- 'to eat'	**neghegkanga** 'the one he ate'
	neghegkangi 'the ones he ate'
	neghegkeka 'the one I ate'
	neghegkenka 'the ones I ate'
	neghegken 'the one you ate'
	neghegketen 'the ones you ate'
tuqute- 'to kill'	**tuqutkanga** or **tuquskanga** the one he killed'
neghenghite- 'to not eat'	**neghenghilkanga** 'the one he didn't eat'
amqeghte- 'to bite'	**amqeghtekanga** 'the one it bit'
qilug- 'to bark at'	**qilukanga** 'the one it barked at'
esghagh- 'to see'	**esghaqanga** 'the one he saw' (**k -> q** since base ends in **gh**)

11.3 Discussion of grammatical topics:

11.3.1 Participial mood:

The preceding two morphemes **@–lghii** (and the special substitute, **@nguq**) and **@~$_{sf}$–(g)ka^{e}/(g)ka** serve not only as nominalizing postbases, but also as the markers of a verb mood. This is the *participial* mood. It is much like the indicative mood in that it is used for making statements (rather than questions or requests), but it is used under different circumstances than the indicative, although it is not entirely clear to the writer of this book exactly what the various circumstances calling for the participial have in common. The participial mood is used,

(1) as a "past tense" in continuing discourse.

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[1] Compare the situation with certain words such as **gguta** 'tooth'. One says **gguutka** for 'my tooth', but either **gguutnga** or **ggutanga** for 'his tooth'.

(2) together with the postbase **@~:(u/i)ma-** to indicate that something has occurred without being observed by the speaker. As such it may be translated with 'evidently', as in **aghulaqumalghii** 'evidently he left'.

(3) to show a causal connection with or without the particle **qayughllak** 'because', when the postbase **+(pete)fte-** is not used (see 8.2.1), as in **aanyunghitunga (qayughllak) aqlaghalnguq eslami** 'I don't want to go out because it's cold ouside.

(4) other, as yet uncatalogued, uses.[1]

When used as the marker of the participial mood intransitive, **@–lghii-** (and **@ngugh-**) takes the same person/number markers as the intransitive indicative (if its marker is regarded more precisely as **~$_{f}$(g/t)ugh-** rather than merely **~$_{f}$(g/t)u-**).

Examples

base with postbase	*with participial ending*
neghuma-	**neghumalghii** 'evidently he ate'
	neghumalghiit 'evidently they ate'
	neghumalghiinga 'evidently I ate'
	neghumalghiiten 'evidently you ate'

When used as the marker of the participial mood transitive, **@~$_{sf}$–(g)ke-/(g)ka-** takes transitive endings like those of the transitive indicative (if its marker is regarded more precisely as **~(g)agh-** rather than merely **~(g)a-**), but with adjustments made for the fact that the marker here is vowel-ending rather than consonant-ending like the marker of the transitive indicative ending actually is. Thus, for the participial transitive, vowel-initial person/number markers begin with **ng**, and the "I to it" ending is **-gka**.[2] Contrast the possessed absolutive noun endings with consonant-final noun bases such as **angyagh-** where one gets **angyaa** 'his boat' (like the indicative **esghaghaa** 'he saw it') and **angyaqa** 'my boat' (like indicative **eghaghaqa** 'I saw it'), with those with vowel-final noun bases such as **nuna-** where one gets **nunanga** 'his land' (like participial **esghaamakanga** 'evidently he saw it') and **nunaka** 'my land' (like participial **esghaamakegka** 'evidently I saw it').

Examples

base with postbase	*with participial ending*
neghuma-	**neghumakanga** 'evidently he ate it'
	neghumakegka 'evidently I ate it'
	neghumaken 'evidently you ate it'
esghaama-	**esghaamakanganga** 'evidently he saw me'
kayusigh-	**Igamsiqayugtunga (qayughllak) kayusiqevnga.** 'I am thankful because you helped me.'

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[1] Apparently the postbase **@~$_{sf}$-(g)kaq** (see 9.2.1) can also be used as the marker, for intransitive as well as transitive, of another participial mood, giving for example **neghegkakut** 'we ate', and **esghaqamken** 'I saw you'. It is not clear to this writer how it differs in meaning or use from that presently being discussed.

[2] The **g** here is *not* a dual marker, but rather an insertion much like the **g** in **–gpek** 'your N' (relative case).

Here is an example of the use of the participial mood (underlined), with and without the postbase **@~:(u/i)ma-** in continuing discourse:

> **Iimnanguq. Quyillgennguq quyngightupigllleghhiit ama mangteghaghtuqat. Mekelghiiq tamaanlenguq aatgha Umiilgu. Quunpeng quyngimi qepghaghaqelghii. Umiilgu elngaatall seghletun kiyaghsimalghii. Kaamgek naatghighquullutek, repall, ununghagu itegii kumlaqughaqegkangi. Umiilgu aghnaghaat piniqenghilkangat.**[1]

> "It happened then they say. The Chukchis, they say, had a lot of reindeer and also (they are) one with lots of houses. A boy was there, his name, Umiilgu. He always worked with reindeer. Umiilgu evidently lived a very hard life. His boots were wearing out their soles so much so that whenever night fell on him his feet would freeze. The girls didn't care for Umiilgu."

11.4 Exercises

Translate the following into English: 1) Naagpek sagnegha pagunghalighnaqaqa. 2) Taghnughhaq qinuyulghii iitghumaaq apami mangteghaanun. 3) Yugem inimakanga veglluk eslami. 4) Aqelqat aghulaqumalghiit Ungazimun. 5) Aghnam avaqutaminun sangighqiisqumakangi sagneghet. 6) Siqinghem ghevesimakanga veglluk kavilnguq. 7) Para ughugumaaq. 8) Tengegkayuget sukalnguut nalugnaqut naayvam qaayngakun. 9) Gaaghutaa ugini nanuum kemekraganeng. 10) Qergesek qelpeghsimaak. 11) Quyillget mayuulleqiit salngaget naayghamun. 12) Estugam eflugaa aallgumaaq. 13) Siivanlleghem mekelghiighmun paaghtestii alquutat. 14) Esghaatunga Purekimeng teflilegmeng esnami. 15) Awataghpak ghhuughumaken. 16) Akitutaqukung igaghvigmi quunpeng. 17) Apeghtughistem tuunelleqii tuquuqat taaghtamun suflugalegmun naavumalghiimeng. 18) Atiimaaq tukumtung eltughaa. 19) Karakem Quyillegtilghiim neghyugaa nefkuuraq. 20) Aghnaghaam aghmilghiim atuqnaqaa vegllugen. 21) Akitesqughhaq ifkaamalghii nunamun.

Translate the following into Yupik: 1) My older brother's wife speaks mainland Eskimo. 2) The old man's grandson evidently broke the door of the church. 3) The teacher's sons are speaking to each other in Yupik. 4) The woman is picking salmonberries for her sweetheart. 5) The orphans brought the boxes into the preacher's house. 6) Evidently the blubber rendered in the pot. 7) Why is my dad's phonograph broken? 8) Who took the parkas from the box on the stove? 9) His younger sisters, who are sick, are telling stories to each other. 10) They are always playing chess.

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[1] from "Umiilgu" in Badten, L., ed. 1971, pp. 44-46, and in Cyrillic in the Annotated Traditional Yupik Stories section of the present book.

CHAPTER 12: Postural roots; Quantifier-qualifier construction; Contractions formed with the obsolete verb base meaning "to be"

12.1 Vocabulary

aghnaghuq	"sea apple" *(Boltnia ovifera ?)* (edible sea creature found on beach — see illustration on p. 9)
agniqe-	to be angry (women) (intransitive only)
aqumga-	to be sitting (compare **aqume-** 'to sit down') (intransitive only)
ete-	to be (intransitive only) (obsolete base; see 12.3.4)
iggag-	tilting; leaning against something (postural root; see 12.2.2)
ilagagh-	to sing (intransitive only)
ilangquq	clear fresh ice
matagh-	undressed; parka-less (postural root; see 12.2.2)
meteghlluk	raven
mumig-	turned over (postural root; see 12.2.2)
nekevgha-	to be standing (compare **nekeve-** 'to stand up') (intransitive only)
perara[1]	meat aspic, a dish of finely minced meat cooked in meat broth and jelled before eating
qazigyaq	spotted seal
qefliqe-	to be angry (men) (intransitive only)
qughsatku[2]	"king" polar bear (fearsome, said to be almost unkillable)
tanpeq	dried walrus hide
ullghitaq	wheeled vehicle; snow-machine; all terrain vehicle (used in the dual, **ullghitak**, for one vehicle)
whani	right here (localis demonstrative adverb; see Chapter 16)

The following are used only in the quantifier-qualifier construction (see 12.3.1):

allakagh-	separately from others
ellnginagh-	only; alone
iingunagh-	all; whole
qerngagh-	together
@~:(i/u)magh-	while V-ing
+tuumagh-	together with one's N(s)

Postbases

~-kayuk	one who is able to V
~-kayugu-	to be able to V (transfers valence of embedded verb)

The following postbases are used with postural roots (represented here by "R"), and with certain other verb bases:

+nga-	to be in the R posture or V state (intransitive only)

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[1] From Chukchi.

[2] From Chukchi.

+te-	to get or put into the R posture or V state (transitive or intransitive)

12.2 Discussion of postbases

12.2.1 The nominalizing postbase **~–kayuk** means 'one who is able to V'. For example, **aghulakayuk** 'one who can dance' (from **aghula-**), **gaaqayuk** 'one who can cook' (from **gaagh-**), and **iitqayuk** 'one who can go in' (from **itegh-**). From this postbase and the postbase **~:(ng)u-** 'to be N' (see 4.2.5) comes the verbalizing postbase **~–kayugu-** 'to be able to V', which literally means 'to be one who is able to V'. Even though **~:(ng)u-** takes only intransitive endings, the combination postbase can take transitive endings as well. Thus one can say **gaaqayugullequq** 'he will be able to cook', and also **gaaqayugulleqaa** 'he will be able to cook it'.

12.2.2. Postural roots

A number of verbs which involve being in a certain position, state or, more generally, "posture", have both an *active* form to indicate getting into that posture and a *stative* form to indicate being in that posture. For example **aqume-** and **nekeve-** are active forms. One says **aqumuq** for 'he sat down' and **nekevuq** for 'he stood up'. The corresponding stative forms are **aqumga-** and **nekevgha-**. One says **aqumgaaq** for 'he is sitting' and **nekevghaaq** for 'he is standing'.

Also there are a number of what will be called *postural roots* which take a postbase **+te-** to make an active form with an intransitive ending meaning 'to get into the R posture' or with a transitive ending 'to put into the R posture', and another postbase **+nga-** to make a stative form used only with an intransitive ending meaning 'to be in the R posture' (both of these postbases can also be used with certain verb bases other than postural roots). Postural roots cannot be used without one or the other of these two postbases (except in a certain type of construction discussed below), which is why they are called *roots* rather than *bases*.

Examples

root	*active forms*		*stative form*
ingagh- 'lying down'	**ingaghtuq** 'he lay down'	**ingaghtaa** 'he lay him down'	**ingaghngaaq** 'he is lying down'
iggag- 'leaning'	**iggagtuq** 'he/it leaned'	**iggagtaa** 'he leaned it'	**iggagngaaq** 'he/it is leaning'

12.3 Discussion of grammatical topics

12.3.1 Quantifier-qualifier construction

Postural roots without either of the above two postbases can be used in a construction called the *quantifier-qualifier* construction.[1] The postural root is used with a possessed relative ending, with 4th person used to refer to a 3rd person subject of the (actual) verb of the sentence (or clause).

The 1st person singular and all 4th person endings are + type (or alternately the roots may be regarded as ending in strong **gh**), and the 1st person plural and dual endings are **–amta** and **–amtung** (or perhaps more exactly **:emta** and **:emtung**) rather than **–mta** and **–mtung**, the corresponding possessed relative endings.

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[1] Called the *independent relative* construction in the previous edition of this book.

The construction serves an adverbial function.

Examples

Neghtut ingaghmeng. 'They ate lying down'. (4th person quantifier-qualifier to agree with 3rd person subject of verb)

Neghtunga inghaghma. 'I ate lying down.' (1st person quantifier-qualifier to agree with 1st person subject of verb)

Neghtukung ingaamtung. 'We$_2$ ate lying down.' (note long **a**)

Neghtuten ingaghpek. 'You ate lying down.'

The quantifier-qualifier construction can also be used with slightly expanded versions of the stative form of the verbs for 'to sit' and 'to stand', that is with **aqumgagh-** (from **aqumga-** 'to be sitting') and **nekevghagh-** (from **nekevgha-** 'to be standing').[1]

Examples

Neghtunga aqumgaghma. 'I ate sitting.'

Neghtunga nekevghaghma. 'I ate standing.'

There are also several bases — neither noun nor verb exactly — which are used only in the quantifier-qualifer construction. Such bases include **allakagh-** 'separately (from the others)', **ellnginagh-** 'alone; only', **iingunagh-** 'all; whole', and **qerngagh-** 'together'.[2]

Examples

Kaatut allakaghmeng. 'They arrived separately (from the others).'

Aghulaqut qerngaghmeng. 'They left together.'

Iingunaan neghaqa. 'I ate it all.'

Ellnginaghma qepghaghtunga. 'I alone worked.'

Ellnginaamta tagiikut. 'We alone came'. (note the long **a**)

Ellnginaghmeng neghiit. 'Only they ate them.' (4th person quantifier-qualifier to agree with 3rd person subject)

Ellnginiita neghiit. 'They ate only them.' (3rd person quantifier-qualifier to agree with 3rd person object)

12.3.2 The quantifier-qualifier construction can also be used with the verb-elaborating postbase **@~:(i/u)magh-** meaning 'while V-ing', which comes from the postbase **@~:(i/u)ma-** 'to have V-ed or to have been V-ed' (11.2.2) in the same way that **aqumgagh-** and **nekevghagh-** for the quantifier-qualifier construction come from **aqumga-** and **nekevgha-** as discussed above.

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[1] It is possible, though less preferred, to use a quantifier-qualifier ending on a similarly expanded form of the stative base from a postural root. Thus one can say **matangghaghma** rather than **mataghma** for '(me) being naked or coatless'.

[2] Also **kezeghhagh-** 'alone, only' (alternative to **ellnginagh-**), and **tamaghhagh-** 'all, every, both (for dual)'. Often the verb base **qamagte-**, 'to go through all; to finish or be entirely finished or used up', in the subordinative mood (see 15.3.1) is used rather than **tamaghhagh-** in the quantifier-qualifier, as in **qamaggluteng tagiit** 'they all came' rather than **tamaghhaghmeng tagiit**, and **qamaggluki neghanka** 'I ate them all' rather than **tamaghhiita neghanka**; the constructions with **tamaghhagh-** and the quantifier-qualifier may mean imply 'all *in the world*'.

Examples
Qepghaghtunga neghumaghma. 'I worked while eating.'
Aleghquutut qepghaamaghmeng. 'They talked to each other while working.'
Neghtuk gaaghumaagmek. 'They$_2$ ate while cooking.' (note that with the 4th person dual ending **+mek**, the duality is repeated by inserting **:eg** after the postbase)

A verb expanded with the postbase **@~:(i/u)magh-** 'while V-ing' can be used transitively in which case the relative-case-like quantifier-qualifier ending agrees with the object of the verb being used transitively in this construction, while the subject must be the same as that of the main verb.

Examples
Qepghaghtunga neghumaan iqalluk. 'I worked while eating the fish.'
Qepghaghtuq aleghquumaghma. 'He worked while talking to me.'

12.3.3 The verbalizing postbase **+tuumagh-**, 'together with one's N(s)', comes from the postbase **+tugh-** 'to eat N; to use N' (see 8.2.5) but here with a much looser or broader meaning, 'to act with N', and the postbase **@~:(i/u)magh-**.

Example
Tagiiq ighneghtuumaghmi. 'He arrived with his son(s).'

In summary, the quantifier-qualifer construction is used with postural roots, expanded forms of the stative verbs for "sitting" and "standing", with the special bases that are used only (or mostly at any rate) with the quantifier-qualifier construction, with the postbase **@~:(i/u)magh-**, 'while V-ing', and with the postbase **+tuumagh-**, 'together with one's N(s)'.

12.3.4 The obsolete verb base ete-

The verb base **ete-** 'to be' is not used by itself in Yupik though it is in some other Eskimo languages.[1] In Yupik it is encountered only in contractions with the localis case noun ending and with the 4th person singular quantifier-qualifier. Notice the varied patterns: **m** and **t** are separated by **e**, **n** and **t** by **i** except in the case of demonstrative adverbs (see Chapter 16) where there is no vowel.

Examples
angyametuq 'he is in the boat' (from obsolete ***angyami etuq**)
yugem angyaanituq 'he is in the man's boat' (from obsolete ***yugem angyaani etuq**)

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[1] It can be used as a verb by itself in Sugpiaq, Naukan and Inupiaq, but Central Yup'ik is like Siberian Yupik in this regard.

whaantuq 'it is here' (from obsolete ***whani etuq**; the word **whani** is a demonstrative adverb; note **e**-hopping)

iggagmetuq 'it is leaning (from obsolete ***iggagmi etuq**; the word **iggagmetuq** is equivalent to **iggangghaaq**)

iggagmetut 'they are leaning' (this shows that **iggagmete-** 'to be leaning' has become a base in its own right, since otherwise **iggagmetut** would be from ***iggagmi etut**, without agreement since **iggagmi** is singular and **etut** plural)

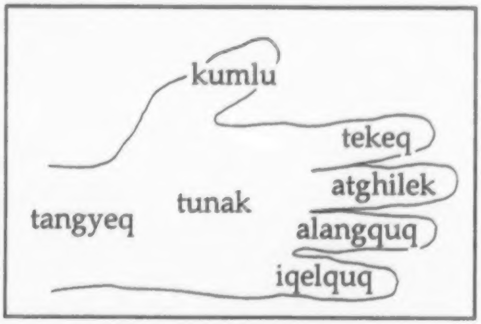
Words built on the base **ete-** have *special* **te** (see 11.2.5), as can be seen from a form such as **iggagmelnguq** 'the one that is leaning'.

12.4 Exercises

Translate the following into English and parse the Yupik: 1) Allakaghmeng aanumalghiit mangteghameng. 2) Neghaqa perara ellnginaan. 3) Sangavek atightughaqsin ingaghngaghpek eflugami? 4) Aghnalqwaaghaq kakilghii atkugmeng avaqutami mangteghaanituq. 5) Qefliqelghiim yugem seghleghunii tanpeq atuqnaqegkeni. 6) Ighneghma qughsatkumun qazigyat neghumaniit. 7) Ullghitak mumigngalghiik tukfighlleqagka. 8) Ilangquq salngagegnituq. 9) Atkugen kavilnguq whaantuq. 10) Naaka kakiiq ellnginaghmi. 11) Qerngaghmeng mekelghiighet mataghmeng pugimaghaqut. 12) Agniqelghii aghnaghumeng neghegkayuguuq.

Translate the following into Yupik: 1) The person who is singing is inside the church. 2) Separately from the others the women went to Savoonga with their grandchildren. 3) At whom is the teacher angry? 4) I saw only your brother on the shore of the lake. 5) The little girl says she's able to sew skin boots. 6) The boy says that your dog barked at him. 7) Evidently the airplane arrived yesterday from Chaplino. 8) I made a woman's-knife by myself. 9) Your son is in my older sister's house. 10) Where is the jelled meat dish you made?

Write the Yupik sentences "embedded" within each of the following: 1) Aghnam taghnughhaghmun tugunii alquutat. 2) Aghnaghaq qikmighpenun amqeghhniiq. 3) Yughaghtem apeghtughistenun laalightesqii taaghtat. 4) Laluramkem nuliini kayusiitestaa ighneghminun. 5) Kaallghiim aqlaghannaqnii naayghani.



Iigga, the hand, and **ighneghwaaghet**, the fingers.

The Sirenik Eskimo Language

In addition to (Central) Siberian Yupik and Naukan Yupik (see p. 164) there is yet another Eskimo language of Chukotka: Sirenik, the last proficient speaker of which, Weye, died in 1997. The present inhabitants of the village of Sirenik speak Central Siberian Yupik. The Sirenik language is documented in Menovshchikov 1964, and Vakhtin 2000 both of which briefly describe the language and then give texts and vocabulary. Working for the Alaska Native Language Center Darlene Orr collected a number of tapes of Weye speaking. It is clear that this language is very different from (Central) Siberian Yupik, at most slightly intelligible to its speakers. For a very general impression of Sirenik we shall quote from Krauss 1986:

> Sirenik is startlingly different from any other Eskimo.... [It has] had very heavy sound changes, and also vocabulary changes, probably due to word taboo, so that [it] is hardly intelligible to [its] neighbors. For instance, in Sirenik even the word for 'woman', **aghnaq** or the like virtually everywhere, here is **nagseg**, 'land', everwhere **nuna**, here is **asa**. The verb suffixes seem much longer in Sirenik than is usual, as Central Siberian Yupik **ingaghtaquq** 'he lies down', Sirenik **ingaghtesegheteqeghtegh**, Central Siberian Yupik **tugaaqaa** 'he takes it', Sirenik **tegetseqeghteghaa**. It is true that all Siberian [Eskimo] has undergone extensive influence from the Chukchi language, but this influence is the most profound in Sirenik. In the sound system what are final **k** and **q** almost everywhere are here voiceless **g** and **gh**. But also, the plural ending... in Sirenik... is **y**.... So here the word for 'boat' is **angyegh** ..., 'boats' is **angyey**, and the dual is lost, the plural having taken over.... Another startling and unique change in Sirenik is that unaccented short **a**, **i**, and **u** [under certain conditions] turn to **e**, as in **aghveqegh**, 'strait', Central Siberian Yupik **aghviqaq**.
>
> But in addition to unique sound changes, Sirenik also is uniquely conservative, for instance, in keeping certain consonants between vowels that everywere else are lost in Eskimo. it is possible that sequences of unlike vowels in Eskimo are all the result of the loss of some consonant between them, and Sirenik seems to point to this. For instance, 'one' is in...[(Central) Siberian Yupik **ataasiq**, Central (Alaskan) Yup'ik **atauciq**] but in Sirenik it is **ategesegh**, with a **g** between the vowels. That the **g** was not just an automatic insertion but rather a survival is proven by the word for 'blood', Central (Alaskan) Yup'ik and Inupiaq **auk**, [(Central) Siberian Yupik **aakw**], but in Sirenik **aceg**, where the consonant in between is a **c** (a kind of retracted [semi-voiced] "ch" or "tr" type sound [in Sirenik]), and not a **g** as in 'one'.

Vakhtin 2000 (p. 329) gives a Sirenik text with the corresponding Central Siberian Yupik, and Russian. Rendered into the Latin-letter orthography and English the first few lines are:

Meteghlleg / Unighcaghningugh / meteghlleg siteghcaghemeleghegh / siteghcaghlleghegh
Meteghlluk / Ungipaghaninguq / meteghlluk estaaghaamalghii / estaaghaalghii
Raven / In the story, it's said / raven was sliding downhill / as he was sliding

nengelleku qenleghem, pimekenga: / mengewag siteghyullegheng. / meteghllegem akisemekenga:
esghaghluku amaam, pimakanga: / whangallu estulanga. / meteghllugem akisimakanga:
a wolf saw him, and said to him: / let me slide too / raven answered him:

siteghyuneghteteng qamall meghnu ketineghteten. / Natenmi elpi siteghcaghteqeghsi meghnu
estunaangghituten qemall meghnun ifkaghllequten. / Natenmi elpek estaaghaghaqsin meghmun
you won't stop sliding, in fact you'll fall in the water. / How then will you slide, into the water --

ketepenang?'
ifkaghpenang?'
without you falling?'

CHAPTER 13: Emotional roots; Independent vs. dependent verb moods; Precessive mood; Concessive mood

13.1 Vocabulary

akmag-	to carry (a pack) on one's back (transitive or intransitive)
amsikagh-	naked (postural root; see 12.2.2)
eflegh-	uncomfortable from something on the skin (emotional root; see 13.2.2 below)
ivisa	flounder
kalila^{e}[1]	dalmatian dog
kalngagaq	bag for carrying
kayngu-	embarrassed (emotional root; see below)
kiyaghte-	to be; to live; to reside (intransitive only)
nuugte-	to move or move something (a short way) (transitive or intransitive)
pangeghte-	to go to Siberia (intransitive only)
puygu-	to forget (transitive or intransitive)
qaazugh-	alienated; depressed; out of sorts (emotional root; see below)
quginag-	terrified of supernatural (emotional root; see below)
qungyagh-	to be jealous; to be envious (intransitive only)
qungyake-	to be jealous of; to envy (transitive only)
qupak	girl's hair beads
retwhan[2]	cannon
sari[3]	dog with floppy ears
siilu[4]	brass
sikna-	possessive; holding dear; selfish (emotional root; see below)
sumeghtaghagh-	to think (intransitive only)
ungipaate-	to tell (transitive only)[5]
uyviineq	shaman who can work evil
yimi-	shy; inhibited; intimidated (emotional root; see below)

Postbases

@~$_{f}$miqe-	to make, compel, or force one to V (a compound-verbal postbase)
~$_{sf-w}$:(e)nkut, ~$_{sf-w}$:(e)nkuk	N and company; N and partner

The following postbases are used with emotional roots (represented here with "R"), and with certain other verb bases:

~–ke- or **@~$_{f}$yuke-**	'to feel R toward object'
~–ketagh-	'to tend to often feel R'
~–ketaq	'one who tends to often feel R'

---

[1] From Chukchi.

[2] From Chukchi.

[3] From English "setter".

[4] Probably from Chukchi.

[5] The thing or person talked about may be given with a noun in the ablative-modalis case, e.g. **ungipaataanga atamineng** 'he told me about his father'.

@~$_{f}$nagh-	'to tend to cause one to feel R'
@~$_{f}$naq	'something that causes one to feel R'
@~$_{f}$yug-	'to feel R'

Verb Mood Markers (for *connective* moods)

@~$_{f}$vagilg(a)-	before one V-ed or V-s —*precessive* mood
-ghnga(agh)-	even though one V-s —*concessive* mood

plus person/number endings for connective moods

13.2 Discussion of postbases

13.2.1 The verb-elaborating postbase **@~$_{f}$miqe-** is compound-verbal (see 9.2.3). It means 'to make, compel, or force one to V' as opposed to **+(te)ste-** which includes 'allow one to V' as well as 'compel'. Unlike postbases that start with **n** such as **@~$_{f}$naqe-** 'to be going to V' (5.2.3) the present postbase does not replace a cluster of **t** and nasal with the voiceless form of that nasal unless the cluster is preceded by a consonant.

Examples:

base	*with postbase*
qiya- 'to cry'	**qiyamiqaa** 'he made her cry'
tagite- 'to bring'	**tagitmiqaa** 'he made someone bring it'
ingaghte- 'to lie down'	**ingaghhmiqaa** 'he made her lie down'[1]
itegh- 'to go in'	**iteghmiqaa** 'he made her go in'

13.2.2 The noun-elaborating postbase **~$_{sf}$–$_{w}$:(e)nkut, ~$_{sf}$–$_{w}$:(e)nkuk** is always plural or dual. The plural form means 'N and company (or family)', while the dual means 'N and partner (or spouse)'. If the partner is designated with a separate word then the postbase is used again on it, as in **meteghllugenkuk anipankuk** 'the raven and the owl'.

13.2.2 Emotional roots

Besides the postural roots (12.2.2), Yupik has another kind of root, the *emotional roots.* These cannot be used at all without one of a select number of postbases between root and ending. These postbases are:

~–ke- or **@~$_{f}$yuke-**	'to feel R toward object'

for the above the first form is used with bases that end with vowels, the second with bases that end with consonants

~–ketagh-	'to tend to often feel R'
~–ketaq[2]	'one who tends to often feel R'
@~$_{f}$nagh-	'to tend to cause one to feel R'

---

[1] Compare the dropping of **te** and subsequent devoicing of **ghhm** here to what happens with a suffix that drops final **e** and a noun base ending in **gte** or **ghte**; see 3.2.2. See also 13.2.1, 15.3.7, and 17.3.2.

[2] With emotional roots that end in vowels **+tagh-** and **+taq** may be used instead of **~–ketagh-** and **~–ketaq.**

@~$_f$naq	'something that causes one to feel R'
@~$_f$yug-	'to feel R'

Examples

yimikaa 'he feels shy, inhibited, or intimidated of or by her'
yimiketaghtuq 'he tends to be shy'
yimiketaq 'one who tends to be shy'
yiminaghtuq 'he or it makes one feel shy'
yiminaq 'a person or situation that makes one feel shy'
yimiyugtuq 'he feels shy'

Roots with the postbase(s) **@~$_f$nagh** / **@~$_f$naq** are often used with the exclamation forming postbase **–ghhalek** (see 7.2.2). For example, **yiminaghhalek** 'how initimidating!'

13.3 Discussion of grammatical topics

13.3.1 Independent vs. dependent verb moods

The indicative, interrogative, optative, and participial verb moods are *independent* in that they usually function as the main or only verb of the sentence in which they occur. There are also a number of Yupik verb moods that cannot normally be the main verb or the only verb of the sentence. These are the *dependent* moods. They fill the same role filled by certain English coordinate conjunctions such as "before", "although", "when", "if" and "whenever". The two dependent moods presented in this chapter and the four from the next chapter all take basically the same person/number markers, following one of the six separate mood markers. This group of six dependent moods may be called the *connective* moods. There is also one dependent mood which is not one of the connective moods, that is, it takes different person/number markers; it is the *subordinative* mood and will be dealt with in Chapter 15.

Only the more common person/number markers for the connective moods are discussed here; see Appendix I for a chart showing all person/number markers.

13.3.2 Precessive mood

The first connective mood to be examined is the *precessive* mood. The marker of this mood is **@~$_f$vagilg(a)-** and it translates as 'before'. When using this marker, a resulting **tv** cluster becomes **tf** unless preceded by a consonant in which case it becomes **f** (this is the same @ pattern as with the postbase **@~$_f$miqe-** above). The final **(a)** of this verb mood marker is not used if the subject is 3rd person.

For the intransitive, the person/number markers are like those of relative case nouns, except that 2nd person is **vek** etc. rather than **gpek** etc. (though the **p** form is used with the *concessive* mood (see below)).[1]

The 3rd person dual subject intransitive marker is **–yek**[2].

---

[1] The endings are the same as those of the focused 'why' words, **sangavek, sangama**, etc. (see 8.3.3 and 9.3.5) and the negative optative (see 10.3.2).

[2] Or perhaps **–agkenka** for some.

Examples

Neghtunga aanvagilgama. 'I ate before I went out.'

Neghsin aanvagilgavek? 'Did you eat before you went out?'

Aghnaq gaaghllequq aanvagilgami. 'The woman will cook before she goes out.' (4th person subject precessive)

Aghnaq gaaghllequq yuuk aanvagilgan. 'The woman will cook before the man goes out.' (3rd person subject precessive)

Gaaghllequq taghnughhaat aanvagilgata. 'She'll cook before the children go out'.

Gaaghllequnga yugek iteghvagilgayek (or **aanvagilgagkenka**). 'I'll cook before the two people come in.'

For the transitive, the person/number marker consists of a subject component followed by an object component. The subject component is like a truncated version of the possessed relative case noun endings, or more precisely like the possessor component of the possessed oblique case endings (see 7.6). The object component is: (a) for 3rd person object, like the 3rd person object marker of the interrogative or optative, (b) for 1st and 2nd person object, like intransitive indicative verb endings, and (c) for 4th person object, like the possessed absolutive case noun endings.

Examples

showing various subjects of transitive precessive

Neghtunga laalighfikfagilgaki. 'I ate before he visited them.'

Neghtunga laalighfikfagilgamki. 'I ate before I visited them.'

Neghtunga laalighfikfagilgafki. 'I ate before you visited them.'

Neghtuq laalighfikfagilgamiki. 'He ate before he (the one who ate) visited them.'

showing various objects of transitive precessive

Neghtunga laalighfikfagilganga. 'I ate before he visited me.'

Neghtunga laalighfikfagilgaten. 'I ate before he visited you.'

Neghtunga laalighfikfagilgagu. 'I ate before he visited him.' (note **gu**, not **ku**)

Neghtunga laalighfikfagilgamkun. 'I ate before I visited him.' (note **kun** with **n**)

Neghtunga laalighfikfagilgavgu. 'I ate before you visited him.' (note **gu**)

Neghtuq laalighfikfagilgatni. 'He ate before he visited him (the one who ate).' (note that the ending is the same as in **neghtuq laalighfikfagilgatni** 'he ate before they visited him (the one who ate)'

Neghtut laalighfikfagilgasteng. 'They ate before he/they visited them (the eaters)'

The role of 4th person is restated as follows: 4th person subject contrasts with 3rd person subject depending on whether or not the subject of the dependent verb is the same as the subject of the main verb. For transitive endings, 4th person object contrasts with 3rd person object depending on whether or not the object of the dependent verb is the same as the subject of the main verb. (However distinctive 4th person object endings are lacking for 2nd person subject, and for many speakers for 3rd person subject as well.)

Examples

Neghtuq laalighfagilgan. 'He$_A$ ate before he$_B$ visited.' (3rd person subject on precessive mood)

Neghtuq laalighfagilgami. 'He$_A$ ate before he$_A$ visited.' (4th person subject on precessive mood)

Neghtuq laalighfikfagilgagu. 'He$_A$ ate before he$_B$ visited him$_C$.' (3rd person subject, 3rd person object on precessive mood)

Neghtuq laalighfikfagilgamigu. 'He$_A$ ate before he$_A$ visited him$_B$.' (4th person subject, 3rd person object on precessive mood)

Neghtuq laalighfikfagilgatni. 'He$_A$ ate before he$_B$ visited him$_A$.' (3rd person subject, 4th person object on precessive mood)

Below is a selection of transitive person/number markers for the connective moods. Other markers can be synthesized by substitution from the ones given here.

-agu	he to him (3rd person subject; 3rd person object)
-atgu	they to him (3rd person subject; 3rd person object)
-aki	he to them (3rd person subject; 3rd person object)
-atki	they to them (3rd person subject; 3rd person object)
-anga	he to me (3rd person subject)
-atnga	they to me (3rd person subject)
-ankut	he/they to us (3rd person subject)
-aten	he to you (3rd person subject)
-asi	he to you$_{pl}$ (3rd person subject)
-atni	he/they to him (3rd person subject; 4th person object)
-asteng	he/they to them (3rd person subect; 4th person object
-mkun	I/we to him (3rd person object)
-mki	I/we to them (3rd person object)
-mken	I to you
-mni	I to him (4th person object)
-mteggu	we to him (3rd person object)
-vgu	you to him (3rd person object)
-fki	you to them (3rd person object)
-vnga	you to me
-migu	he to him (4th person subject; 3rd person object)
-minga	he to me (4th person subject)
-megtengnga	they to me (4th person subject)
-miten	he (or they) to you (4th person subject)

13.3.3 Concessive mood

The next connective mood examined here is the *concessive* mood which has as its marker **–ghnga(agh)-** where the **(agh)** is not used with 3rd person subject endings. This mood translates as 'although', 'even though' or 'even if'.

For this mood 2nd person subject markers are **+pek, +pegu, +peki, +penga** etc. rather than **vek, vgu, fki, vnga** etc. as with the precessive. (This is because this mood marker for 2nd person ends in a consonant, **gh**, rather than a vowel.) 1st and 4th person subject markers will be **+** type if they begin with **m** followed by a vowel (for example, **+ma, +mi, +meng,** and **+megtengnga**), and – type if they begin with **m** followed by a consonant (for example **–mta,** and **–mteggu**).

The intransitive 3rd person plural marker subject is **ita** (rather than **ata** as with the precessive), and transitive 3rd person subject, plural or dual object, markers start with **i** rather than **a** (for example **inkut** 'he/they to us', rather than **ankut** as with the precessive).

Examples

Neghmiqaqa igatanghiteghngaan. 'I made him eat even though he wasn't hungry.'
Neghsin igatanghiteghngaaghpek? 'Did you eat even though you weren't hungry?'
Qepghaghllequq qinuyugngaaghmi. 'He will work even if he is sick.
Neghtukut igatanghiteghngaamta. 'We ate even though we weren't hungry.'
Gaaghtunga igatanghiteghngiita. ' I cooked even though they weren't hungry.'
Qepghaghtunga laalighfikeghngiinkut. 'I worked even though he/they visited us.'

13.3.4 Case assignments for nouns bridging clauses

When a 4th person verb ending is used, the main verb determines case for a noun shared between the verbs, and this is true for all connective moods.

Examples

Qikmiq negheghngaaghmigu iqalluk igataghtuq. 'Even though it ate the fish, the dog is hungry. (**qikmiq** is absolutive as the subject of the intransitive verb **igataghtuq**, rather than being relative as the subject of the transitive verb **negheghngaaghmigu**).
Qikmim qilugvagilgami amqeghtaanga. 'Before it bit me the dog barked.'

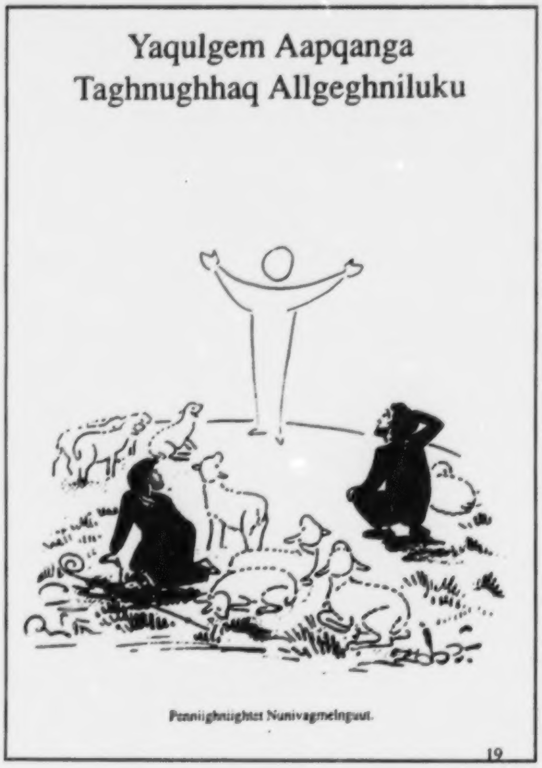
13.3.5 The question of 4th person reference for nouns bridging clauses

Apparently 4th person is not used on a noun in a dependent clause to refer back to the subject of the main clause. Thus one says, **taghnughhaq qiyaaq naanga iteghvagilgan** 'the child cried before his mother came in', even if it is the child's mother, rather than saying ***taghnughhaq qiyaaq naani iteghvagilgan.**

13.4 Exercises

Parse the Yupik and translate the following into English: 1) Neghtunga pangeghfagilgama. 2) Sangavek iyataghsin negheghnaaghpek? 3) Ungipaateghngaaghpenga puywaaqa nuliighpek aatgha. 4) Quginakanka uyviinghet kaatfagilgata. 5) Esghaatunga retwhatmeng siilumeng. 6) Qikmilguyugtunga kalilmeng. 7) Qavngaq kiyaghtetsi Ungazimi? 8) Mekelghiiq aanumalghii mangteghameng amsikaghngaghngaaghmi. 9) Sarigpek amqeghhneghitaanga qilugngaaghminga.

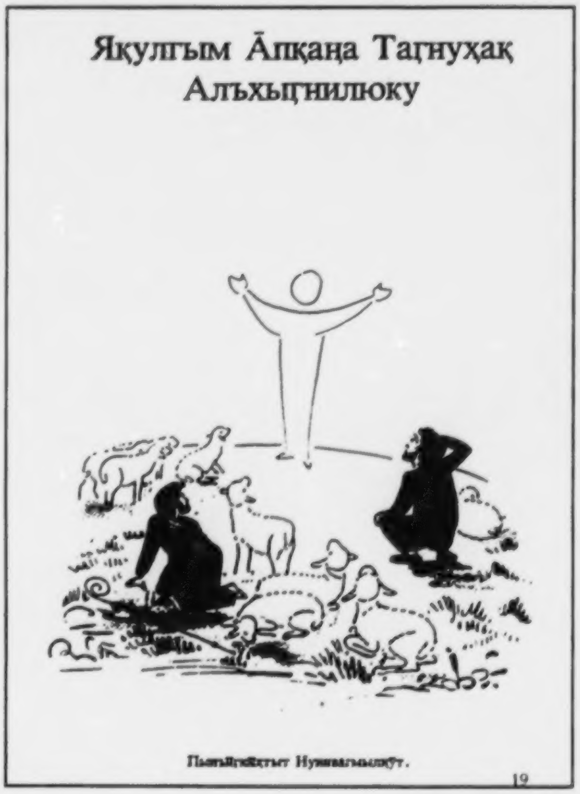
Translate into Yupik:
1) Sweep the floor before you use the table. 2) I'm hungry even though I ate all the flounder. 3) They made him live in the cold house. 4) My sisters hairbeads are in your backpack. 5) His daughter envied his son because he had a wheeled vehicle. 6) I felt out of sorts even though lots of people lived in my house. 7) Don't be possessive of your food. 8) My brother's wife feels squeamish. 9) I always drink coffee before I hunt polar bears.



Yaqulgem Aapqanga
Taghnughhaq Allgeghniluku

Penniighniightet Nunivagmelnguut.

19



Яқулгъым Āпқаңа Таӷнуӽақ
Алъхыӷнилюку

[illegible]

19

Since the fall of the so-called "ice curtain" and the re-establishment of contact between Yupik people on St. Lawrence Island and in Chukotka, Christian religious material produced for Yupik speakers in America has been printed also in Cyrillic for Yupik speakers in Russia. These pages are from the pamphlets *Taghnughhaamallgha Jesus-em*, and *Таӷнуӽāмалъӽа Иисус-ым* ('the Childhood of Jesus') published by the Canadian Bible Society in 1991. The Yupik word **yaqulek**, at the top of these pages, literally means 'one with wings', but has come to mean 'angel', while the word **penniiq** at the bottom of these pages is the Yupik name for 'Dall sheep', found in Chukotka but not on St. Lawrence Island, and here used for domesticated sheep tended by shepherds, **penniighniightet**.

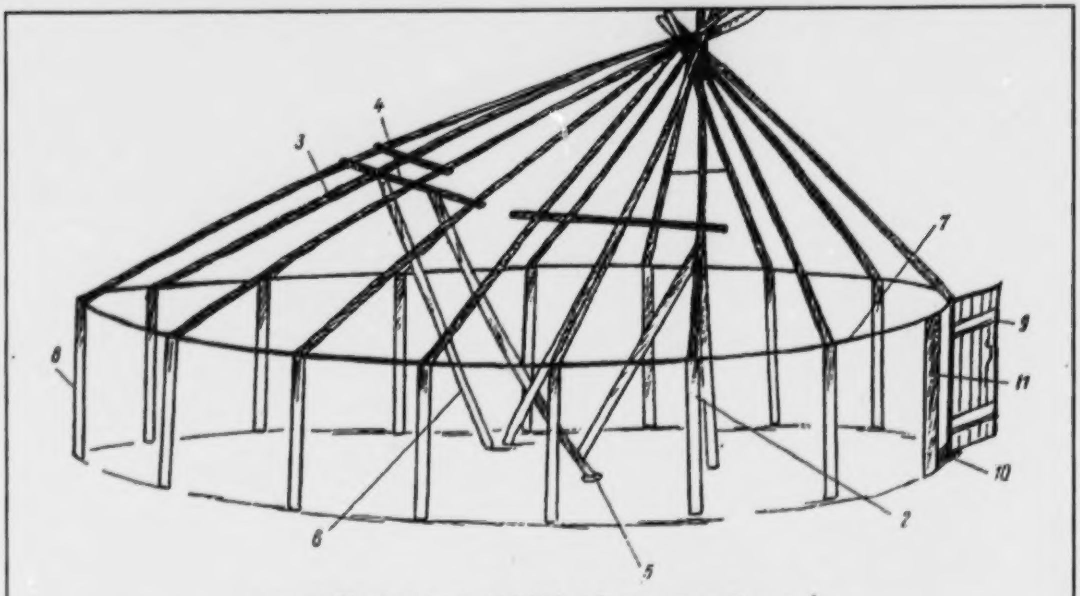
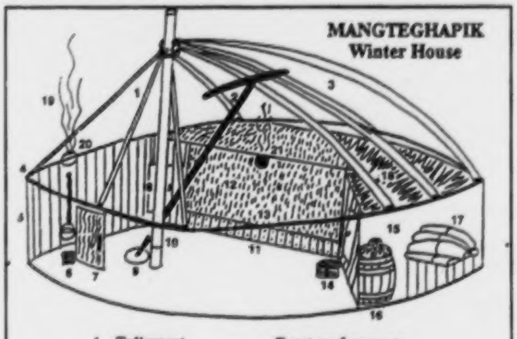


Рис. 2. *Мын'тӹ'ам‚нах'к'у'ӑх'тӑ* 'каркас зимней яранги'.
1 — *канйк* 'стропила'; 2 — *атāнык* 'основной столб каркаса зимней яранги'; 3 — *игӯлюк'* 'жерди верха каркаса зимней [яранги'; 4 — *нӯлиӯн* 'перекладина, в которую упираются подпорки каркаса'; 5 — *'тӯсяк'* 'гнездо для подпорки'; 6 — *аӣ'гн* 'подпорка'; 7 — *ин'лӥх'так* 'деревянные перекладины, скрепляющие столбики основания'; 8 — *амиāри* 'столбик', обычно костяной; 9 — *амӣк* 'дверь'; 10 — *пикӣмлях* 'порог'; 11 — *амӣг'рак* 'косяк двери'.



MANGTEGHAPIK
Winter House

1.	Tullumget	Front roof supports
2.	Ighulin	Temporary roof support
3.	Ighulut	Back roof supports
4.	Ranmet	Roof support plate
5.	Mingla	Outside wall
6.	Kennaatak	Stove
7.	Amik	Door
8.	Siinu	Pantry
9.	Tuusaq	Post base
10.	Aghveghaqetaq	Main support post
11.	Ingleghtaq	Base for sleeping area
12.	Suugernget	Reindeer hide curtain
13.	Ketet	Sleeping area entrance
14.	Keughwaq	Night lamp (seal oil)
15.	Siinu	Storage area
16.	Akmagutak	Keg for clothing
17.	Allighat	Reindeer-skin bedding
18.	Veget	Grass insulation
19.	Puyuq	Smoke, steam, soot
20.	Iiyaq	Vent to outside
21.	Aagram iiyaa	Sleeping area vent

Sometimes pages in St. Lawrence Island Yupik books "mirror" similar pages in books from the Soviet Union or vice versa. This is true of ethnological information as in these two pages, and also of traditional Yupik stories, so that each side reinforces the other. Primarily this is because the cultures as well as languages on the two sides of the international border are essentially the same. But also, for two decades before the opening of the border around the year 1990 each side had some access to each other's books. This was due largely to the efforts of Michael Krauss of the Alaska Native Language Center in Fairbanks, Mikhael Chlenov and Igor Krupnik of the Institute of Ethnology in Moscow, and Nicolai Vakhtin in Leningrad.

The upper picture is from Rubtsova 1954. The lower picture is from Apassingok et al. 1989.

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CHAPTER 14: Consequential I and II moods; Conditional mood; Contemporative moods

14.1 Vocabulary

aghvig-	to wash (clothes) (transitive only)
aghyuugh-	to scold (transitive only)
alike-	to fear (transitive only)
anuqligh-	for it to be windy (intransitive only)
ayaviiq	walking stick; cane
elqwaaq	kelp
eslallugughte-	for it to rain (optional impersonal agent verb; see 9.3.1)
eslalluk	rain
ighaluqaq	aged auklet (for eating)
iilqe-	to be sad (intransitive only)
iiw-	for tide go down (intransitive only)
iqa	dirt
iqalgu-	to be dirty (intransitive only)
kepsugh-	to be full from eating (intransitive only)
kitugh-	to pass by (transitive only)
kusge-	squeamish; finicky (emotional root; see 13.2.2)
meghtagh-	to fetch water (intransitive only)
mesungesak	killer whale
mughute-	to hunt on ice (intransitive only)
naghaagh-	to play (intransitive only)
piyug-	to walk (intransitive only)
qanigughte-	for snow to fall (optional impersonal agent verb; see 9.3.1)
qanik	falling snow
qaprag-	to make a move; to be in motion; to fidget (intransitive only)
qiipaghaq*	cloth cover parka
quya-	to be happy; to be joyful (intransitive only)
quyngiq[1]	reindeer
taghsagh-, teghsagh-	to wake (him) up; to awaken (him) (transitive only)
taghtugh-, teghtugh-	to wake up; to awaken (intransitive only)
tungtu	caribou
ughvughqe-	to bathe (transitive or intransitive)[2]
ugpegh-	to have faith (intransitive only)

Postbases

@~$_{f}$–ragkiigh-	to V quickly (transfers valence of embedded verb)
@~:(ng)igate-	to never V; to not be V-ing (transfers valence of embedded verb)

---

[1] From Chukchi.

[2] With transitive ending means 'subject bathes object'

Enclitics

+llu	and; also
+nguq	it is said

Verb Mood Markers (for *connective* moods)

@~$_{f}$y(a)-	when one V-ed — *consequential I* mood
~(g)aqng(a)-	while one was V-ing — *consequential II* mood
@~$_{sf}$–(g)k(u)-	if or when one V-s — *conditional* mood
@–negh-	whenever one V-s — *contemporative* mood

14.2 Discussion of postbases and enclitics

14.2.1 The verb-elaborating postbase **@~$_{f}$–ragkiigh-** 'to V quickly' changes a resulting cluster **tr** to **rr** whether there is a consonant or a vowel before it.

Examples

base	*with postbase and ending*
tagi- 'to come'	**tagiragkiightuq** 'he came quickly'
negh<e>- 'to eat'	**neragkiighaa** 'he ate it quickly' (base treated as **negh-**)
taaqe- 'to finish'	**taaqragkiightuq** 'he finished quickly'
kaate- 'to arrive'	**kaarragkiightuq** 'he arrived quickly'
mumigte- 'to turn over'	**mumiggragkiightuq** 'it turned over quickly'
ukig- 'to go down'	**ukigragkiightuq** 'he went down quickly'

14.2.2 The verb-elaborating postbase **@~:(ng)igate-** means 'to never V' or 'to not be V-ing'. Thus, for action verbs it is the negation of the form with the postbase **~(g)aqe-** (see 5.2.1; and compare the negation being discussed now with that indicated by the postbase **@–nghite-**, see 7.2.4). The postbase **@~:(ng)igate-** uses **(ng)** only with bases that end in a full vowel (but, note, not **e**). It changes **t** on a base to **s**.

Examples

base	*with postbase and ending*
qiya- 'to cry'	**qiyangigatuq** 'he doesn't cry; he isn't crying'
negh<e>- 'to eat'	**neghigatiit** 'they don't eat them; they aren't eating them'
taaqe- 'to quit, finish'	**taaqigatuq** 'he never quits'
laalighte- 'to visit'	**laalighsigatuq** 'he doesn't visit; he isn't visiting'
qavagh- 'to sleep'	***qavaghigatuq –> *qavaigatuq –> qaviigatuq** 'he doesn't sleep; he isn't sleeping'
gaagh- 'to cook'	**gaaghigatuq** 'he never cooks; he isn't cooking'
itegh- 'to enter'	**iitghigatuq** 'he never enters'

14.2.3 **+llu** is an *enclitic*, one of a small number of such morphemes which are distinguished from postbases and endings in that they go on after the ending of the word. **+llu** means 'and' and is used on both words in a conjunction, as in **yuuklu aghnaqlu neghtuk** 'the man and the woman ate'. Sometimes **+llu** is better translated as 'also' or 'too' as in **yuuklu neghtuq** 'the man ate too'.

14.2.4 **+nguq** is an enclitic that means '(so) it is said', '(so) they say' or 'one has said', used both in conversation to report what someone has said, almost like an indirect quote, and in narrative. An example from a narrative is,

> **Ungipaghaninguq imani taananguq nukalpigaq nengughhneghhaq.**
> 'In the story, it is said, that young man, so it is said, had recently started a household.' (Note that the last word of the sentence is a noun meaning litterally 'one that had recently started a household' but functions as a verb; see 18.3.2.)

With this enclitic and others, partial consonant assimaltion occurs, so that, for example, if **+nguq** is used on a word that ends in **t**, the **t** is changed to **n**, and if used on a word that ends in **ll**, the **ll** is changed to **l**; **k** changes to **g**, etc.

Examples

Quyillgennguq quygnightupiglleghhiit . . . 'The Chukchis, so they say, were rich in reindeer. . . ' (**Quyillget** 'Chukchis')
elngaatalnguq . . . 'very much, it is said, . . .' (**elngaatall** 'very much')
anipagllagnguq . . . 'the big owl, it is said, . . .' (**anipagllak** 'big owl')

14.3 Discussion of grammatical topics

14.3.1 The Consequential I mood

This mood has as its marker **@~$_{f}$y(a)-** and can be translated as 'when (in the past) one V-ed, then (or, after that) ....' (with or without a causal connection).

It is another *connective* mood and so takes the same person/number markers as the precessive mood discussed in 13.3.2. Again, the **(a)** of the mood marker is not used with 3rd person subject person/number markers.

After dropping base-final **e**, the **y** of the consequential I changes to **s** after a stop consonant, and combines with **t** to give **s** (as with the postbase **@~$_{f}$yug-** (5.2.4)).

Examples

base	*with consequential I*
qiya- 'to cry'	**qiyayan** 'when he cried'
kuuve- 'to spill'	**kuuvyan** 'when it spilled'
taaqe- 'to quit'	**taaqsan** 'when he quit'
kaate- 'to arrive'	**kaasan** 'when he arrived'
amqeghte- 'to bite'	**amqeghsan** 'when it bit'
neghenghite- 'to not eat'	**neghenghisan** 'when he didn't eat'
ukig- 'to go down'	**ukigyan** 'when he went down'
mayugh- 'to go up'	**mayughyan** 'when he went up'
itegh- 'to go in'	**iteghyan** 'when he went in'

14.3.2 An alternate form of the Consequential I mood

There is an alternative form of the consequential I mood marker for some speakers. Instead of the marker **@~$_{f}$y(a)-** the marker may be **~$_{f}$ng(a)-** for all vowel-final bases (but not consonant-final bases, **negh<e>-** or **megh<e>-**). This marker gives **qiyangan, kuuvngan, taaqngan,** and **kaatngan** instead of **qiyayan, kuuvyan, taaqsan** and **kaasan** as above.[1] This alternative form of the consequential I mood marker appears in the consequential II mood (see below), and in the various forms for 'why' such as **sangan, sangavek, sangami**, etc., which literally mean 'because of what with —' (see 8.3.3 and 9.3.5). It is at least possible that the two markers once marked two moods with slightly different meanings, 'when' and 'because'.[2]

14.3.3 The Conditional mood

This mood has as its marker **@~$_{sf}$–(g)k(u)-** and can be translated as 'if one V-s' or 'when (in the future) one V-s'.

It is also a *connective* mood and so takes the connective person/number markers (see 13.3.2). As with the precessive and consequential I moods, the parenthesized vowel, **(u)** here, is not used with 3rd person subject markers person/number markers. Thus **tagikuvek** 'if/when you come', **tagikuma** 'if/when I come', but **tagikan** 'if/when he comes'.

The conditional mood will keep **t** of base-final **te** following a vowel as **t** or optionally change it to **s**, and will keep **te** unchanged if it follows a consonant. However in the case of *special* **te** (see 11.2.5), then the **t** can change to **l** (especially if it is from the postbase **@–nghite-**).

base	*with conditional*
qiya- 'to cry'	**qiyakan** 'if/when he cries'
kuuve- 'to spill'	**kuuvegkan** (also **kuufkan**) 'if/when it spills'
taaqe- 'to quit'	**taaqegkan** 'if/when he quits'
kaate- 'to arrive'	**kaatkan** or **kaaskan** 'if/when he arrives'
amqeghte- 'to bite'	**amqeghtekan** 'if/when it bites'
aqlaghate- 'to be cold'	**aqlaghatkan, aqlaghalkan** or **aqlaghaskan** 'if/when it is cold' (base has special **te**)
neghenghite- 'to not eat'	**neghenghilkan** 'if/when he doesn't eat'
ukig- 'to go down'	**ukikan** 'if/when he goes down'
mayugh- 'to go up'	**mayuqan** 'if/when he goes up'
itegh- 'to go in'	**iitqan** 'if/when he goes in'

With the conditional moods, the 4th person singular subject markers are (or, can be) **ni, nigu**, etc., rather than **mi, migu**, etc., the 4th person plural subject markers are (or, can be) **yeng, yigteggu**, etc. rather than **meng, megteggu**, etc., and the 4th person dual subject markers are (or, can be) **yek, negnegu**, etc. rather than **mek, megnegu**, etc. Note that some speakers do use the **m** forms instead.[3]

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[1] This alternative form is more common among certain people whose ancestors came to St. Lawrence Island from certain places in Chukotka.

[2] This however is not supported by comparative evidence, since in other Eskimo languages there is only one mood corresponding to the Siberian Yupik consequential I. Note that in Central Yup'ik the marker of the (one) consequential mood is, essentially, **-nga-** for some bases and **-ya-** for others.

[3] In Sugpiaq, Central Yup'ik, and Canadian and Greenlandic Inuit the **n** series of endings is used, while in Naukan and Alaskan Inuit the **m** series is used. The **n** series is probably the original pattern, with the **m** series being an innovation in Alaskan Inupiaq that spread to Naukan and Siberian Yupik.

Examples

Neghllequq iitquni (or **iitqumi**). 'He'll eat when he comes in'.
Quyallequq esghaqunigu (or **esghaqumigu**). 'He'll be glad when he sees it.'
Neghllequt iitquyeng (or **iitqumeng**). 'They'll eat when they come in.'
Quyallequt esghaquyigteggu (or **esghaqumegteggu**). 'They'll be glad when they see him.'

14.3.4 The Consequential II mood

This mood has as its marker **~(g)aqng(a)-** and can be translated as 'while (in the past) one was V-ing'. This mood is really a combination of the postbase **~(g)aqe-** and the alternative form of the consequential I (see above). For information on how that postbase, and therefore this mood marker, attaches to bases see 5.2.1.

Example

Gaaghtunga qavaghaqngavek. 'I cooked while you were sleeping.'

14.3.5 The Contemporative mood

The contemporative mood has as its marker **@–negh-** and can be translated as 'whenever one V-s'. The main verb of a sentence with a dependent verb in the contemporative mood has the postbase **~(g)aqe-** meaning 'regularly' or the postbase **@~:(ng)igate-** meaning 'never'.

Examples

Laalighhneghan quyaaqunga. 'Whenever he visits, I'm (regularly) happy.
Laalighhneghagu quyaaqunga. 'Whenever he visits, her I'm happy.'
Laalighhneghma quyangigatunga. 'Whenever I visit, I'm not happy (never happy)'.
Aaneghpek aanyugaqunga. 'Whenever you go out, I want to go out.' (note that with base **aane-**, one gets **aanegh-** and not ***aanenegh-**; compare **@~ɾnaqe-** in 5.2.3)

The contemporative takes localis-like endings for the intransitive with 4th person singular subject intransitive (and sometimes 2nd person singular subject), rather than relative-like endings, and has a "remnant" of the localis , **-ni**, between subject and object indicators for 4th person singular subject transitives. (This is also a possibility with the precessive and perhaps other connective verb moods.)

Examples

Laalighhneghmini quyaaquq. 'Whenever he$_A$ visits, he$_A$ is happy.'
Laalighhneghminigu quyaaquq. 'Whenever he$_A$ visits her, he$_A$ is happy.'
Neneghmeggni kepsiigatut. 'Whenever they eat, they are never full.' (note that the **<e>** on base **negh<e>-**, 'to eat', does not figure here)

14.4 Exercises

Translate the following into English and parse the Yupik: 1) Taghnughhaq qapragllequq aqumgamakuni. 2) Ighneqa qiyaaq aghyuughyavgu. (the 4th person object form *aghyuughyavni that one might expect, apparently does not exist) 3) Iikwan elqwaaghniighhaakut. 4) Avaqutanka naghaaghaqut eslami anuqlighngaan. 5) Tagiiqngan alikaqa. 6) Iyataamakuvek neghigu ighaluqaq. 7) Piyugtukung eslallugughteghngaan qayughllak ullghitagpung naavumaftuk. 8) Aghvightesugiinkut iikwan. 9) Esghaghyagu quyaaq. 10) Esghaghyamigu quyaaq. 11) Esghaghyatni quyaaq. 12) Qavaghniinga laalightaqngavnga. 13) Taghnughhaq qiyaaq naanga aanyan. 14) neghenghilkuvek iyataghllequten. 15) Qepghanghitunga iflayamkun repaka. 16) Quyallequnga kayusiquvnga. 17) Taghnughhaat quyaat atangat kaasan. 18) Esla seghleghuyan aanenghitunga. 19) Aanigatuq qayughllak alingelghii qikmimeng. 20) Piyukuvek qergesek qelpeghtikek. 21) Qefliqutamken iflayavgu suflugaqa. 22) Qaviigatukung qikmiten qilunghata. 23) Aanegkufsi esghaallequsi ighaleqetaaghmeng. 24) Iyataghyamta neghtukut ighaluqaghmengllu akuutamengllu. 25) Akuzingigalkuvek Yupigestun ungipaatinga Laluramkestun. 26) Siivanlleghet nekevut aghulayugyameng. 27) Pinighsaghlleqagka eglluk naavumakagkenka. 28) Qepghaghaqunga qavaneghpek (or qavaneghpeni).

Write Yupik answers to the following questions (using the consequential and conditional moods if possible): 1) Qakun aghulaqlleqsin Sivuqaghmun? 2) Qavngaq ulghaaghsin? 3) Qavngaq naan kaata? 4) Qakun laalighlleqsinga? 5) Qakun nulughyugetsi?

Translate the following into Yupik: 1) If you use my needle don't lose it. 2) Eat the eggs if you don't want to eat bread. 3) If you pick salmonberries, I will make Eskimo ice cream. 4) The boy cried when his sister pinched him. 5) The elders were glad when I learned their names. 6) When it rained we came home. 7) He was laughing when I saw him. 8) I was scared when your dogs barked at me even though they didn't bite me. 9) The woman was happy when her husband arrived. 10) If you extinguish the light we will be able to see the stars and the moon through the window. 11) He walked when his three-wheeler broke down. 12) Don't eat it if you feel finicky. 13) The children played indoors while it was raining. 14) Whenever I eat aged auklet I get sick. 15) He didn't eat them when he was finicky about them. 16) Whenever I visit him he is glad. 17) Whenever I visit him he lets me eat kelp. 18) I asked my son to fetch water for his grandmother. 19) The children were afraid when the lights went out. 20) If they visit us they will eat meat aspic. 21) Whenever he sees me he laughs.

CHAPTER 15: Intransitive-only, Transitive-only, Agentive and Patientive verb bases; "Half-transitive" postbase; Subordinative mood

15.1 Vocabulary

aate-	to put on (clothes) (transitive only)
aatkaq	garment; clothing
an'gigh-	to go outside for fresh air or exercise (of children usually) (intransitive only)
aqumutaq	chair (dual, **aqumutak**, used for one chair)
guygu[1]	summer house
iglagtu-	to speak loudly (intransitive only)
laag-	to dig (transitive or intransitive)
laluwaay[2]	onion (base is **laluwaaye-**)
maligte-	to accompany (transitive only)
muutighvike-	to ask or hire (one) to do or make something (transitive only)
nenglu	semi-subterranean sod house
qamagte-	to go through all; to all be done (transitive or intransitive)
qavaghvik	bed; bedroom
qineghte-	to look through an opening (at) (transitive or intransitive)
satelgaq	crane (the bird)
sukangite-	to be slow (intransitive only)
taslugh-, tasluqe-	to hold hands with (transitive only)
tepaq	edible primitive sea creature found on beach (general term)
tuqlugh-	to call to; to telephone (transitive only)
ulik	blanket
uqengestagh-	to be light in weight (intransitive only)
uqigtu-	to be heavy in weight (intransitive only)
utaqa-	to wait for (transitive only)
uukaq*	codfish
wapaaqa[3]	amanita; opium; hallucinogen
yaave-	to row (intransitive only)

Postbases

~i-	to V something (detransitivizing postbase, "half-transitive" postbase) (intransitive only)
~:(ng)ite-	to not have N, to lack N (intransitive only)
@~$_f$naanghite-	to not V in the future; "won't V" (tranfers valence of embedded verb)
@~$_f$na-	in order to V (used with subordinative mood endings) (tranfers valence of embedded verb)

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[1] From Chukchi.
[2] From Chukchi.
[3] From Chukchi.

Verb Mood Markers

@~$_f$lu-	V-ing — *subordinative* mood marker
+na-	alternate *subordinative* mood marker used only with postbases **–gpe-** and **~$_f$–ngu-**, substitute postbases for **–nghite-** and **~:(ng)ite-**

plus person/number markers for these subordinatives

15.2 Discussion of postbases

15.2.1 Types of verb-bases with respect to valence

There are five different kinds of verb bases, or *valence* categories (see 7.3.3), depending on the types of endings (transitive vs. intransitive) which they can take and on the relation between the meanings with these types of endings.

(1) *Intransitive-only* verb bases include descriptive verb bases such as **aange-** 'to be big', and also certain action verbs such as **qavagh-** 'to sleep' which take only intransitive endings.

(2) *Transitive-only* (or perhaps it would be more accurate to call them transitive-mostly) are verb bases such as **tuqute-** 'to kill' which basically take only transitive endings (but may under some circumstances take an intransitive ending with a passive or reflexive meaning, as 'it is killed' or 'he killed himself' for **tuqutuq**).

(3) *Agentive* bases take both intransitive and transitive endings, and the subject stays the same when going from transitive to intransitive. An example of an agentive base is **negh<e>-** 'to eat'. In going from **neghaa** 'he ate it', to **neghtuq** 'he ate; he ate something', the subject stays the same; it is the person or animal eating.

(4) *Patientive* verb bases take both intransitive and transitive endings, and the subject of the intransitive becomes the object of the transitive when going from intransitive to transitive. An example of a patientive base is **kuuve-** 'to spill'. In going from **kuuvuq** 'it spilled' to **kuuvaa** 'he spilled it', the subject becomes the object; the liquid (or other substance) spilled is the subject of the intransitive but the object of the transitive.

(5) *Optional impersonal agent verb* bases take both intransitive and transitive endings, the subject of the intransitive becomes the object of the transitive when going from intransitive to transitive, and the meaning of the intransitive and transitive is essentially the same (see 9.3.1).

The valence of verb bases (and verbalizing or verb-elaborating postbases) will be given in these terms henceforth.[1]

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[1] To determine whether verb bases presented in previous chapters as "transitive or intransitive" are agentive or patientive, one can consult the index of vocabulary words in the back of this book.

English also has this type of division (excluding the fifth group above) among verbs, however English and Yupik don't always work the same for a particular verbal concept (though they often do work the same as in the four examples above). For each Yupik verb base one should know in which of these five categories it fits.[1]

15.2.2 The detransitivizing or "half-transitive" postbase

The verb-elaborating postbase **~i-** (which keeps base final **gh** even between single vowels) is used with transitive-only and patientive verb bases and takes intransitive endings. It gives the meaning 'subject V-ed something'. The 'something' can be expressed as an indefinite object in the ablative-modalis case. This postbase has traditionally been called the *half-transitive* since it gives a sort of transitive meaning to an intransitive form. However, an agentive verb also has a such a meaning when used without this postbase, and with an intransitive ending.

Examples

verb base	*with postbase and ending*
ifla- 'to lose'	**ifliiguq** 'he lost something'
utaqa- 'to wait for'	**utaqiiguq** 'he is waiting (for someone)'
kuuve- 'to spill'	**kuuviiq** 'he spilled something'
tuqute 'to kill'	**tuqutiiq** 'he killed something'
paagh- 'to lick, to clean'	**paaghiiq** 'he licked, cleaned, something'
tukfigh- 'to buy'	**tukfighinghituq** 'he didn't buy anything'
umeg- 'to close'	**uumgiiq** 'he closed something'
aveg- 'to divide in half'	**aavgiiq** 'he divided something in half'[2]

Yuuk ifkaghtiiq sagneghmeng. 'The man dropped a bowl or some bowls.
Qiipaghaghmeng aghviginaqunga. 'I am going to wash a cloth cover parka.'
Uumgiiq amigmeng. 'He closed a door'.

It also may be possible to use the above postbase with intransitive-only and agentive bases, and also with transitive endings but this use is very limited and the meaning is somewhat different: 'to suffer something's V-ing'.

Some few patientive and transitive-only verb bases use the postbase **~:(u)te-** (see 11.2.3) for forming the "half-transitive" rather than the above postbase. A learner of the language must just learn which these verbs are; there is no way from the outside to predict.[3]

Examples

verb base	*with postbase and ending*
tugu- 'to take'	**tugutuq** 'he took something'
esghagh- 'to see'	**esghaatuq** 'he saw something'

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[1] Note for example **qilug-** 'to bark'. In English the verb 'to bark' is intransitive-only, but in Yupik it is agentive with the transitive form meaning 'to bark at'.

[2] For some speakers this postbase does not drop semi-final e, so that they say **avegiiq** and **umegiiq** instead.

[3] Note that generally it is the same verb bases that take this alternate half-transitive postbase in other Yupik languages.

naalke- 'to find'	**naalkutuq** 'he found something'
kayusigh-'to help'	**kayusiituq** 'he helped out; he helped someone'

Aghveghmeng esghaatunga. 'I saw a whale'
Ighneghenka naalkutut savigmeng nunivagmi. 'My sons found a knife in the tundra.'

Other postbases

15.2.3 The verbalizing postbase **~:(ng)ite-** means 'to lack N' or 'to not have N'. The **(ng)** is used with vowel-ending bases.

Examples:

noun	*with postbase and ending*
apa 'grandfather'	**apangituq** 'he doesn't have a grandfather'
gguta 'tooth'	**gguutngituq** 'he doesn't have teeth'
ulaaq 'knife'	**ulaaghituq** 'he doesn't have a semi-lunar knife'
panik 'daughter'	**panigituq** 'he doesn't have daughter'
angyaq 'boat'	**angyiituq** 'he doesn't have a boat'
ateq 'name'	**aatghituq** 'it doesn't have a name'

15.2.4 The verb-elaborating postbase **@~$_f$naanghite-** is the future negative and may be translated with the word "won't". It goes on verb bases in the usual manner of postbases with initial **n** followed by **a** or **i**.

Examples

verb base	*with postbase and ending*
negh<e>- 'to eat'	**neghnaanghituq** 'he won't eat'
tuqute- 'to kill'	**tuqunnaanghitaa** 'he won't kill it'
maligte- 'accompany'	**maliggnaanghitaa** 'he won't accompany her'
laag- 'to dig'	**laagnaanghituq** 'he won't dig'

15.2.5 The verb-elaborating postbase **@~$_f$na-** 'in order to V' or 'intending to V', is used only with the subordinative mood which is discussed below.

15.3 Discussion of grammatical topics

15.3.1 Subordinative mood

In addition to the various *connective* verb moods, there is one more dependent verb mood in Yupik; this is the *subordinative* mood. It differs from the connective moods in that basically the subject of a verb in the subordinative is the same as the subject of the main verb of the sentence. In view of this, it would be sufficient if the person/number markers indicated only the object if there were one (that is, for transitive endings). This is in fact just how it is for transitive forms, but intransitive forms do have person/number markers indicating the subject.

Right after the performance of the action indicated by the verb in the subordinative the subject (that is, the joint subject of both verbs) performs the action indicated by the main verb. The subordinative can thus be translated by 'having V-ed', or 'after V-ing'. In the case of non-action verbs (and some others) these translations are not exactly right for the subordinative, but they will serve for now.

The subordinative mood marker is **@~$_{f}$lu-** which combines with base final **te** to give **ll**.

Examples

base	*with subordinative ending*
tagi- 'to come'	**tagiluni** 'having come in' or 'after he (the subject of the main verb) came in'
aane- 'to go out'	**aanluni** 'having gone out'
taaqe- 'to quit'	**taaqluni** 'having quit'
kaate- 'to arrive'	**kaalluni** 'having arrived'
ingaghte- 'to lie down'	**ingaghlluni** 'having lain down'
itegh- 'to go in'	**iteghluni** 'having gone in'

The set of examples above have the 4th person singular intransitive subordinative ending, **ni**, which is the same as the 4th person possessed absolutive singular noun ending. Below is a complete list of the subordinative intransitive person/number markers that go after the mood marker. Note that there are no 3rd person subject endings because of the requirement of co-referentiality of subject of main and subordinative verbs.

-ni	he, she, it (4th person singular subject)
-teng	they$_{pl}$ (4th person plural subject)
-tek	they$_{2}$ (4th person dual subject)
-nga	I
-ta	we$_{pl}$
-tung	we$_{2}$
-ten	you$_{1}$
-si	you$_{pl}$
-tek	you$_{2}$

Examples showing the use of the subordinative intransitive

Aanuq neghluni. 'He went out having eaten.' or 'He went out after eating.' or 'He ate and then went out.'

Sazin aanluten? 'What did you do when (or after) you went out?'

Ingaghlluteng qavaghtut. 'Having lain down they slept.' or 'After lying down they slept.' or 'They lay down and slept'.

Pilugugluta aanukut 'Putting on clothes we went out.' or 'We put on clothes and went out.'

As noted above, the subordinative transitive person/number markers indicate only the object. These markers are:

-ku	subject of main verb to him, her, it (3rd person singular object)
-ki	subject of main verb to them$_{pl}$ (3rd person plural object)
-kek	subject of main verb to them$_2$ (3rd person dual object)
-nga	subject of main verb to me
-ta	subject of main verb to us$_{pl}$
-tung	subject of main verb to us$_2$
-ten	subject of main verb to you$_1$
-si	subject of main verb to you$_{pl}$
-tek	subject of main verb to you$_2$

Examples showing the use of the subordinative transitive

Neghluku kemekrak aanuq. 'Having eaten the meat he went out.'

Neghluku kemekrak aanunga. 'Having eaten the meat I went out.'

Inghuluki pagunghaat neghii. 'Having picked the berries he ate them.

Observe that the 1st and 2nd person object transitive forms are just like the 1st and 2nd person subject intransitive forms. Whether one of these subordinative endings, such as **luta**, is transitive or intransitive can be determined by keeping in mind the fundamental principle of the subordinative mood: the subject of the verb in the subordinative is the same as the subject of the main verb.

Examples

Qineghlluta aghulaqukut. 'After looking through the opening we went away.' (Here the subordinative is intransitive, since its person/number marker is 1st person plural corresponding to the 1st person plural main verb and thus is the marker of the subject of an intransitive subordinative rather than of the object of a transitive subordinative. This sentence corresponds to the pair of sentences: **Qineghtukut. Aghulaqukut.** 'We looked through the opening. We went away.' Note that the first sentence is intransitive.)

Qineghlluta aghulaqut. 'After looking through the opening at us us they went away.' (Here the subordinative is transitive because its person/number marker is 1st person plural and the main verb has a 3rd person plural subject so the subordinative must also have a 3rd person singular subject (unmarked) and 1st person plural must refer to the object of the transitive subordinative. This sentence corresponds to the pair of sentences: **Qineghtiinkut. Aghulaqut.** 'They looked through the opening at us. They went away.' Note that the first sentence is transitive.)

The implication that the event expressed by the main verb occurs after that expressed by the verb in the subordinative holds only if the verb in the subordinative is an action verb. This is in line with the fact that an action verb unmarked by a time-fixing postbase implies past-time action (see 3.2.1).

If the verb in the subordinative is a descriptive verb, then the condition it describes applies to the action or state indicated by the main verb.

Examples
Piyugaquq sukalluni. 'He is walking fast.'
Iglagtuluni akuziiq . 'He spoke loudly.'
Neghanka qamaggluki. 'I ate them all; I ate them going through them completely.'

If the postbase **@~:(i/u)ma-** (see 11.2.2) is used with a verb and with the subordinative mood, then it indicates an action occurring at the same time as the action of the main verb. Compare this with constructions formed with **@~:(i/u)magh-** and the quantifier-qualifier construction (see 12.3.2).

Examples
Qepghaghtunga neghumaluku iqalluk. 'I worked while eating the fish.'
Aghulaquq maligsimaluku atani. 'He left accompanying his father.'
Qiyamaluni aanuq. 'He went out crying.'

The postbase **@~$_f$na-** 'in order to V, intending to V' is used only with the subordinative.

Examples
Ingaghtuq qavaghnaluni. 'He lay down in order to sleep.'
Kaawii tuqunnaluki. 'He hit them in order to kill them.'
Tagiiq laalighfiknaluten. 'He came in order to visit you.'

Compound-verbal postbases, such as **@~$_f$ni-** 'to say' and **~(e):sqe-** 'to ask' can be used with the subordinative.

Examples
Ungipaataanga aghulaqniluten. 'He told me that you left.' (literally: 'He told me, saying that you left.')
Muutighvikaqa kayusiisqellunga. 'I told or hired him to help me.' (literally: 'I told or hired him, asking that someone (he) should help me.'

15.3.2 The alternate subordinative marker +na- for "strongly" special bases

Recall that negative or stative verbs or postbases ending in **te** are said to have *special* **te**, because rather than taking the postbase **–lghii** for 'the one who is V-ing or is V' (and intransitive participial mood marker), they take a special alternate postbase (and mood marker) **@nguq** (11.2.3). Thus, from **qiyanghite-**, 'to not cry', one gets **qiyanghilnguq** 'one who isn't crying', from **neghnaanghite-**, 'to not be going to eat', one gets **neghnaanghilnguq** 'the one who won't eat', from **ugingite-**, 'to lack a husband', one gets **uginghilnguq** 'one who lacks a husband', from **angyiite-**, 'to lack a boat', one gets **angyiilnguq** 'one who lacks a boat', from **sukangite-**, 'to be slow' one gets', **sukanghilnguq** 'slow one', from **aqlaghate-**, 'to be cold', one gets **aqlaghalnguq** 'cold one', and from **nunamete-**, 'to be in the village' one gets **nunamelnguq** 'one in the village'. This contrasts to the way that from a verb base such as **kaate-** 'to arrive', which has an ordinary, non-special, **te** one gets **kaallghii** 'one who arrived'.

Special **te**-s that come from the postbase **@–nghite-** 'to not V' or **~:(ng)ite-** 'to lack' become **l** with the conditional mood, as for example **qiyanghilkan** 'if he doesn't cry'. One can call these *strongly special*. On the other hand, special **te**-s not from one of those two postbases can usually become either **l** or **s**, as for example **aqlaghalkan** or **aqlaghaskan** 'if it is cold'. One could call these *weakly special*.

There is a special alternate form of the subordinative mood marker **+na-**, rather than **@~$_f$lu-**, and special forms for several of the person/number markers used when bases end in *special* **te**-s. However, this alternate form of the subordinate is not used directly with the postbase **@–nghite-** ,'to not V', but rather a special postbase, **–gpe-** (used only with the subordinative) substitutes for **@–nghite-**. Also the alternative subordinative is not used directly with the postbase **~(ng)ite-**, 'to lack N', but rather this is replaced with the special postbase **~$_f$–ngu-**. The English word 'without' usually gives a suitable translation for the combination of either of these special substitute postbases and the special alternate subordinative.

Examples

strongly special base	*with subordinative ending*
qiyanghite- 'to not eat'	**qiyagpenani** 'without eating'
qavanghite- 'to not sleep'	**qavaghpenani** 'without sleeping' (note that one goes back to the verb base **qavagh-**, 'to sleep', and because it ends in **gh**, the postbase **–gpe-** takes the form **-ghpe-**
ugingite- 'to lack a husband'	**ugingunani** 'without a husband'
angyiite- 'to lack a boat'	**angyangunani** 'without a boat' (note that one goes back to the noun **angyaq**)
gguutngite- 'to lack teeth'	**gguutngunani** 'lacking teeth'
aatghite- 'to lack a name'	**atengunani** 'lacking a name' (one goes back to the noun **ateq** and note that **~$_f$–ngu-** drops final **e** but not semi-final **e**)

Aanuq neghegpenani. 'He went out without eating.' (compare **aanuq neghluni** 'he went out after eating.')
Neghanka gaaghpenaki. 'I ate them without cooking them.' (compare **neghanka gaaghluki** 'I ate them after cooking them')
Aanuq nasaperangunani. 'He went out without a hat.'
Aanut nasaperangunateng. 'They went out without hats.'

Be aware that **te**-s on postbases may still be only weakly special even if those postbases came historically from one or the other of the above two postbases that have strongly special **te**-s. Thus, from **qiyanaanghite-**, 'to not be going to cry', (with **@~ƒnaanghite-** from **–nghite-**) one gets **qiyanaanghilluni**, 'not going to cry', not ***qiyanaagpenani**, and from **sukangite-**, 'to be slow', (from **~:(ng)ite-**) one gets **sukangilluni** 'being slow', not ***sukangunani**.[1]

For the most part the special alternate subordinative marked by **+na-** takes the usual person/number markers of the subordinative, as in the examples above, but there are the following exceptions:

-naan rather than ***-naku** (compare **-luku**) for 3rd person singular object transitive
-nang rather than ***-naten** (compare **-luten**) for 2nd person singular subject intransitive, 2nd person singular object transitive
-naamta rather than ***-nata** (compare **-luta**) for 1st person plural subject intransitive, 1st person plural object transitive
-naamtung rather than ***-natung** (compare **-lutung**) for 1st person dual subject intransitive, 1st person dual object transitive

Examples

Aanuten neghegpenang. 'You went out without eating' (contrast **aanuten neghluten** 'you went out after eating')
Neghaqa gaaghpenaan. 'I ate it without cooking it.' (contrast **neghaqa gaaghluku** 'I ate it after cooking it')
Aanuten nasaperangunang. 'You went out without a hat.' (contrast **aanuten neghluten** 'you went out after eating')
Aanukut neghegpenaamta. 'We went out without eating. ' (contrast **aanukut neghluta** 'we went out after eating')
Pangeghtut laalighfikegpenaamtung. 'The went to Siberia without visiting us$_2$.' (contrast **pangeghtut laalighfiklutung** 'he went to Siberia after visiting us$_2$')

15.3.3 Another use of the subordinative, but only with a second person subject ending, is as a substitute for the optative mood to make commands or requests. For example, **neghluten** 'eat!' and **aqumegpenang** 'don't sit down!'.

15.3.4 The set of endings in **–fqaa-** used for the negative optative (see 10.3.2) can be used in place of the subordinative with **–gpe-** in statements and questions. The person/number component of endings in **–fqaa-** function similarly to the endings of the quantifier-qualifier construction (see 12.3.1).

Examples

Sangavek ingaghhnaqsin neghefqaavek? 'Why are you going to bed without eating?' (as an alternative to **sangavek ingaghhnaqsin neghegpenang?**)
Neghelleqaqa gaafqaan. 'I'll eat it without cooking it.' (as an alternative to **neghelleqaqa gaaghpenaan**)

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[1] However Rubtsova 1971 does list **sukangunani** for 'being slow', so this form was in fact possible at least in Chukotka and may still be possible for older speakers.

Neghelleqanka gaafqiita. 'I'll eat them without cooking them.' (as an alternative to **neghelleqanka gaaghpenaki**)

Aanuq neghefqaami. 'He went out without eating.' (as an alternative to **aanuq neghegpenani**)

15.3.5 Dealing with Requirement of co-referentiality of Subjects of Subordinative and Main Verb

Because of the fundamental limitation on the subordinative mood, that the subject of the subordinative must be the same as the subject of the main verb, there is a problem if it is someone or something other than the subject of the main verb doing an action after which the action indicated by the main verb occurs. One way to deal with this problem is by abandoning the subordinative for one of the connective moods such as the consequential I (see 14.3.1), which do not have this limitation, and rephrasing the sentence accordingly (see 18.2.5). However, the subordinative mood can be used and the limitation upon it circumvented in several ways to be discussed now.

15.3.6 The postbase **@:(i/u)ma-** can serve as a *subject-adjuster* similar to the compound-verbal postbases, because of the same characteristic of this postbase that allows, for example, **neghumaaq** to mean both 'he has eaten' and 'it has been eaten'. The embedded and derived verb need not have the same transitivity, but the absolutive term (subject for intransitive, object for transitive) for the embedded verb is the same as the absolutive term of the derived verb (and the ambiguity of **neghumaaq** comes from the fact that the embedded verb could be either intransitive or transitive).[1]

In the first example below, the derived verb **qavaamaluku** is transitive, 'subject of main verb "witnessing" (in a loose sense) him sleeping', and the embedded verb is intransitive, 'he sleeping'. In the second example below, the derived **neghumaluku** is transitive, 'subject of main verb "witnessing" (in a loose sense) something (subject of main verb perhaps, but not necessarily) eating it, or him eating', so the embedded verb could be either intransitive or transitive, and hence the ambiguity. In the third example, the explicit use of the terminalis case for the subject of the embedded transitive verb (see 9.2.3) resolves the ambiguity.

Qepghaghtunga qavaamaluku. 'I worked while he was sleeping.'

Qepghaghtunga neghumaluku. 'I worked while I, or someone else, waseating it.' or 'I worked while he was eating.'

Qepghaghtunga aghnamun neghumaluku. 'I worked while the woman was eating it.'

15.3.7 The compound-verbal postbase **+(te)ste-** 'to let one V' (see 9.2.4) together with **–gpe-**, the substitute for negative postbase, **@–nghite-**, gives **+(te)stegpe-** meaning

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[1] This analysis is reinforced by a similar situation with the same postbase in Central Alaskan Yup'ik (see Jacobson 1995, page 375).

'before one V-s', and the compound-verbal postbase here adds no meaning but serves solely as a grammatical device, a subject-adjuster .

Examples

Aanunga neghestegpenaki. 'I went out before they ate.' (literally, 'I went out without "letting" him eat (first)') In this interpretation the compound verbal postbase functions solely as a formal subject-adjuster, and as such this is an alternative to the use of the precessive mood, **aanunga neghvagilgata**. A second possiblity is the literal interpretation, 'I went out without letting them eat'.

Iteghtunga aqlaghaghtestegpenaan. 'I came in before it got cold.' (literally, 'I came in without "letting" it get cold (first)') An interpretation strictly according to the literal meaning, 'I went in without letting it get cold', is impossible, so the construction takes only the non-literal meaning and this is an alternative to the use of the precessive mood, **iteghtunga aqlaghaghfagilgan**.

Alternatively one can say **aanunga neghestengngunaki** for 'I went out before they ate', and **iteghtunga aqlaghagtestengngunaan** for 'I came in before it got cold'. Here **ngngu** is a form of the postbase **~$_f$–ngu-** which usually substitutes for the **~:(ng)ite-** rather than for **–nghite-**. This combination, **+(te)stengngu-** is used only as a subject-adjuster.[1]

15.4 Exercises

Translate the following into English and parse the Yupik: 1) Aakaqa estugaghtuq yavluni tasluqluku tukfighinaluni laluwaaymeng. 2) Nanevgaq piyugluni aghulaqumalghii naayvamun eltughani maliglluku. 3) Iyataghyama neghaqa satelgam kemekraga gaaghpenaan. 4) Apama atanga kiyaghtaqngan Ungazimi yuget nenglulguftut mangteghangunateng. 5) Aghnalqwaaghem ungipaataanga an'gighniluten. 6) Aarragkiighluku atkuni taghnughhasqughhaq aanuq esghaghnaluki aqelqat kaallghiit tengegkayugteggun. 7) Meghnughngaaghmeng yuget igleghtaqut yaavumaluteng ivenruutek naavumayayek. (you can guess, if you don't already know, what English brand name *ivenruutek* comes from!) 8) Naagpek tugusugii aatkaten eflugameng llilukillu aqumutagnun. 9) Quyillget neghaqut quyngimeng Laluramket neghumaluki uukaghmeng. 10) Ungipaataanga yuget kiyaghhneghinniluki guyguni taghnughhaawaqngami. 11) Aqelqat aghulaqut kaatestegpenata.

Translate into Yupik: 1) After turning the stove off, I put my hat on top of it. 2) Without telling us the boy went outside to play even though it was windy. 3) After putting on their parkas the men went to the lake to ice-fish. 4) Why did you drop the lamp making it break? 5) He told me that my wife lost his wife's needles. 6) Even though its cold outside my son is playing out without wearing his hat. 7) Using my spoon the child ate the meat aspic. 8) Not wanting to work he told us that he was sick. 9) He left for Gambell without visiting his relatives. 10) Speaking loudly he told me that the crane was heavy and slow.

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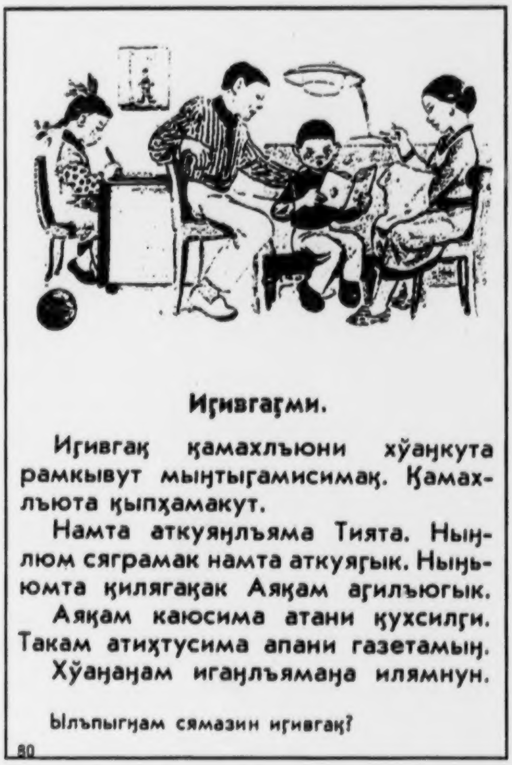
[1] **ngng** is voiceless because the final **e** from postbase **+(te)ste-** has been dropped so that **ng** becomes voiceless following the stop **t** and stays voiceless when **e** is reinserted to eliminate the cluster of three consonants. Compare **riigtengunani** 'not having a den', where **e** is not dropped and **ng** stays voiced. That the **e** on a verb base should be more "vulnerable" than that on a noun base is also seen in comparing **ingaghsugtuq** 'he wants to lie down', from verb base **ingaghte-**, with **riigteyugtuq** 'it wants a den', from noun base **riigte-**. See also 3.2.1, 13.2.1 and 17.3.2.



Иӷивгаӷми.

Иӷивгаӄ ӄамахлъюни хўаӈкута рамкывут мыӈтыӷамисимаӄ. Ӄамахлъюта ӄыпӽамакут.

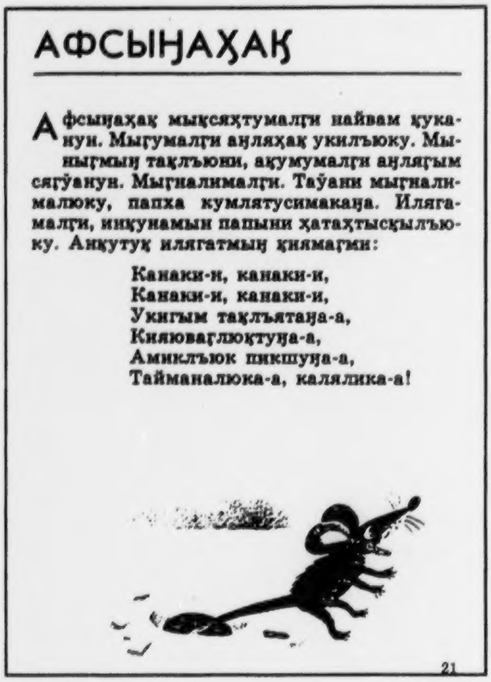
Намта аткуяӈлъяма Тията. Ныӈлюм сяграмак намта аткуяӷык. Ныӈьюмта ӄилягаӄак Аяӄам аӷилъюгык.

Аяӄам каюсима атани ӄухсилӷи. Такам атиӽтусима апани газетамыӈ.

Хўаӈаӈам игаӈлъямаӈа илямнун.

Ылъпыгӈам сямазин иӷивгаӄ?

80



АФСЫӇАӼАӃ

Афсыӈаӽаӄ мыӄсяӽтумалӷи найвам ӄуканун. Мыӷумалӷи аӈляӽаӄ укилъюку. Мыныӷмыӈ таӄлъюни, аӄумумалӷи аӈляӷым сяӷўанун. Мыӷналималӷи. Таўани мыӷналималюку, папха кумлятусимакаӈа. Илягамалӷи, инӄунамын папыни ӽатаӽтысӄылъюку. Анӄутуӄ илягатмыӈ ӄиямаӷми:

Канаки-и, канаки-и,
Канаки-и, канаки-и,
Укигым таӄлъятаӈа-а,
Киявоаӷлюӄтуӈа-а,
Амиклъюк пикшуӈа-а,
Тайманалюка-а, калялика-а!

21

Pictured above on the left is a page, 'Ighivgaghmi' ('In the evening') from the schoolbook *Букварь (Primer)*, by L.I. Aynana (Ayngaanga) and V. A. Anal'kvasak, published in Leningrad in 1990. On the right is a page with a story, 'Afsengaghhaq' ('The little mouse') from the schoolbook *Юпигыт Уӈипаӷатыт (Yupiget Ungipaghaatet - Yupik Stories)*, collected by G. A. Menovshchikov, published in 1989 in Leningrad. There were also earlier editions of these books.

From the early 1930s until the collapse of the Soviet Union many Yupik school books were published for Chukotka, briefly at first in a Latin letter orthography (see page 48) and from 1937 on in a Cyrillic letter orthography (which underwent a number of revisions). Soviet Yupik school books typically included elementary literacy lessons, material on Soviet heroes, holidays, and institutions, stories, including traditional Yupik stories, translated Russian stories, and stories written especially for the textbook, and general lessons such as one might find in school books from anywhere at a given level. There were also Soviet Yupik books entirely devoted to topics such as arithmetic, the Russian language, animals, history of aviation, and the life of Lenin. These books were nicely finished, in later years often with illustrations in color. See Krauss 1973, 1975.

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CHAPTER 16: Demonstrative pronouns and adverbs; Personal pronouns

16.1 The vocabulary for this chapter is the *demonstrative* system. Roman numerals in parentheses refer to suffixation paradigms given below (16.2.6).

extended	*restricted*	*obscured*	
over			
nearer	— / **awa** (XII)	**iigna / inga** (V)	**aamna / ama** (I)
farther	**aagna / aga** (IX)	**iikna / ika** (VI)	**akemna / akma** (III)
up	**paagna / paga** (IV)	**piikna / pika** (VI)	**paamna / pama** (II)
down			
below	**unegna / un'ga** (X)	**kaana / kana** (VII)	**saamna / sama** (II)
toward exit	(same as above)	**uugna / uga** (IX)	**sakemna / sakma** (III)
in / out			
inside	**qaawna / qawa** (IV)	**kiiwna / kiwa** (IV)	**qaamna / qama** (II)
outside	**qaagna / qaga** (IX)	—	**qakemna / qakma** (III)
here	**maana / maa** (VIII)	**una / whaa** (XI)	**iimna / ima** (IV)
near, coming	—	**uukna / uka** (VI)	—

16.2 Demonstrative pronouns and adverbs

Demonstrative pronouns and adverbs are words which locate an object by its position with respect to the speaker. English has demonstrative pronouns, "this" and "that" (and their plurals, "these" and "those") and demonstrative adverbs, "here" (corresponding to the pronoun "this") and "there" (corresponding to "that"). Yupik likewise has demonstrative pronouns and demonstrative adverbs. On the table above, the demonstratives to the left of the symbol "/" are the pronouns (for example **iigna** 'that one over there') and those to the right of "/" are the corresponding adverbs (for example **inga** 'over there').

16.2.1 extended vs. restricted vs. obscured

Demonstratives in the *extended* column are used for things or areas which are spread out, lengthy, or moving (across the field of view of the speaker). Those in the *restricted* column are used for things or areas which are within sight of the speaker, and stationary (or moving in a restricted area). Those in the *obscured* column are used for things or areas which are not visible to the speaker (or not clearly visible).

16.2.2 form of demonstratives as a reflection of meaning

The maximum degree of regularity of form on the table above is to be found in the obscured column, with some regularity but marked by considerable deviation, in the other two columns. In the obscured column (and somewhat less so in the other columns) demonstratives that pertain to being "over" a lesser or greater distance from the speaker start with no consonant (with **Ø**), those that pertain to being "up" from the speaker start with **p**, those that pertain to being "down" either below or toward an exit start with **s**, and those that pertain to being "inside" or "outside" in some sense start with **q**.

The bottom two rows on the table above, "here" and "near or coming", do not fit the regular pattern in form, that is **(C)aamna / (C)ama ... (C)akemna / (C)akma** (where **(C)** is **Ø**, **p**, **s**, or **q**), that the "over", "down", and "in/out" rows have.

As for the "up" row, it seems that half of it is missing (one would expect there to be another row of "up" demonstratives), and in fact in Chukotka there are the forms **piigna / piga** '(one) not far behind', and **pakemna / pakma** '(one) up the mountain' which would help fill out this section.[1]

In each of the double rows (that is the rows for "over", "down" and "in/out") the upper row (with **aamna, saamna**, and **qaamna**) is for things or areas that are more accessible in a very vague sense (often, nearer) than those in the lower row (with **akemna, sakemna, qakemna**).

16.2.3 special additional meanings of certain demonstratives

A number of these demonstratives have specialized meanings which in some cases eclipse the general or abstract meaning as displayed on the table above.

iikna / ika can also mean 'south' (not used much in Savoonga)
akemna / akma can also mean 'not on St. Lawrence Island'
paagna / paga can also mean 'Nome area'
paamna / pama can also mean 'Chukotka' or 'north'
sakemna / sakma can also mean 'west', or 'toward Gambell from Savoonga or the Alaskan mainland'
uugna / uga can also mean 'west', or 'northwest'
kiiwna / kiwa can also mean 'toward Savoonga from Gambell' or 'toward Northeast Cape from Savoonga'
qaawna / qawa can also mean 'northeast' or 'toward Savoonga from Gambell'
iimna / ima means 'the thing/area whose identity is known to speaker and listener, the aforementioned thing/area' or 'long ago'

The demonstrative *pronouns* act like nouns. They can be subjects, objects, and possessors (so they can be put in the absolutive and relative cases), and can be put in oblique cases, such as the terminalis, as well. They can be singular, plural or dual. They can function by themselves or in apposition to other nouns so that one can say, for example, **iigna qilugtuq**, 'that one barked' or **iigna qikmiq qilugtuq**, 'that dog barked'. However, demonstrative pronouns do not normally take possessive endings and can be used with relatively few postbases. Demonstrative *adverbs,* on the other hand, being basically locations rather than things, cannot be subjects, objects, or possessors, have no singular/plural/dual distinction, and also do not take possessors. Demonstrative adverbs can only be in the oblique cases, or function without endings as adverbial particles (discussed below (16.2.4)).

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[1] However these demonstratives are only given in Menovshchikov 1962 and not in Rubtsova 1971 so they are probably uncommon in Chukotka. On the other hand, **sakmavek** alone (and not the pronoun **sakemna** or any other forms of the adverb) is found in Rubtsova 1971 dictionary, as is **kiiwna/kiwa**, though these are not found in Menovshchikov 1962, so they may be uncommon in Chukotka though common enough in St. Lawrence Island.

16.2.4 inflection of demonstratives, and the adverbial particle form

Paradigmatic sets are given below (16.2.6) listing (1) what could be called the demonstrative's *fundamental base* from which all forms are ultimately derived, (2) a *singular non-absolutive pronoun base* (from which are derived singular relative, terminalis, etc. pronouns), (3) a *vocative* singular form in **+yuq** used for calling to someone (but note that vocative plural comes from adding **+ghsi** to the non-singular pronoun base), (4) a *non-singular pronoun base* (from which are derived dual and plural pronouns in all grammatical cases), (5) an *adverb base* (from which are derived adverbs in the localis and terminalis cases (always), and in the other cases (sometimes)), and (6) *anaphoric* forms (discussed below (16.2.5)).

By itself, the adverb base (5) is used as an *adverbial particle* to call attention to the area in question.

For demonstrative adverbs built on (5), the localis case ending, **ni**, is like the localis plural as used for ordinary nouns and demonstrative pronouns, but the other oblique case endings have special forms for the demonstrative adverbs. The terminalis is **+vek** instead of **-mun/-nun**, the vialis is **+gun** or **+ggun** instead of **-kun/-tgun**, and the ablative-modalis is **+ken** instead of **-meng/-neng**. Only a few demonstratives have equalis forms, and these end in **+ten**.

With demonstrative fundamental bases of the form $(C_1)VC_2$**-** where C_2 is **g** or **w**, the vialis ending **+ggun** (which will drop the final **g** or **w**), and the ablative-modalis ending **+ken** are used on the fundamental base (with vowel lengthened) rather than on the adverb base (4), and optionally so where C_2 is **n, ng** or **m**. With fundamental bases ending in **k**, **-egken** is used for ablative-modalis on the unlengthened fundamental base.

16.2.5 anaphoric forms

For each demonstrative there are forms, (6), constructed by adding a prefix **ta-** with variants **taz-** before **i**, and **tes-** (or **es-**) before a consonant, to the regular demonstrative forms. This is in fact the only prefix in Eskimo. The prefixed forms are used for *anaphora* (reference to something referred to before or known to person spoken to), emphasis or specificity. However for the "here" row of demonstratives the prefix may instead— depending on context — shift the frame of reference from speaker to person spoken to or to the situation spoken about, that is, from "here" to "there".

16.2.6 Paradigmatic sets

There are a number of patterns given below concerning suffixation for the demonstratives. See also Appendix II later in this volume.

I. **aamna** 'that one over there not in sight'
(1) **am-** (the fundamental base for this demonstrative)
(2) **amu-** as in **amumi** 'in that one over there not in sight'[1]
(3) **aamyuq** '(hey) you over there not in sight'
(4) **aamku-** as in **aamkut** 'those over there not in sight', and **aamkughsi** '(hey) you$_{\text{pl}}$ over there'
(5) **ama** 'over there not in sight', in **amani** '(at) over there not in sight' (localis), **amavek** 'to over there not in sight' (terminalis), **amagun** or **aamggun** 'through over there not in sight' (vialis), **amaken** or **aamken** 'from over there not in sight' (ablative-modalis), and as an adverbial particle, **ama** 'over there not in sight!' or 'also' (lexicalized).
(6) **taamna** 'that one over there not in sight' / **taama** 'over there not in sight'

In the above set of examples, the vowel of the initial syllable of the fundamental base, (1), is lengthened in the citation form ending in **+na**, is not lengthened in the singular non-absolutive pronoun forms, (2), is lengthened in the vocative form, (3), is lengthened in the non-singular pronoun forms, (4), and is not lengthened in the adverb forms, (5). The double **a** in anaphoric forms (6) is from the **ta** prefix.

II. **paamna** 'that one up there not in sight'
(1) **pam-**
(2) **pamu-** as in **pamumi**
(3) **paamyuq**
(4) **paamku-** as in **paamkut**
(5) **pama** in **pamani, pamavek**, but either **pamagun** or **paamggun**, and either **pamaken** or **paamken**
(6) **tespamna** or **espamna / tespama** or **espama**

And similarly for **qaamna** and **samna**. Recall that the form of the anaphoric prefix for this and other consonant-initial demonstratives is **tes-** or **es-**. For **saamna** the anaphoric form is **tesamna** (from ***tessamna**) or **esamna**.

III. **qakemna** 'the one outside (obscured)' (no initial syllable lengthening with this nor with **akemna**, nor with **sakemna**)
(1) **qakm-**
(2) **qakmu-** as in **qakmumi**
(3) **qakemyuq**
(4) **qakemku-** as in **qakemkut**
(5) **qakma**; in **qakmani, qakmavek, qakmagun**, and **qakmaken**

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[1] Instead of **amumi** etc. **aamkumi**, a back formation from non-singular forms such as **aamkut, aamkuni**, may be used. Similarly for other the non-absolutive singular pronoun form of other demonstratives.

(6) **tesqakemna** or **esqakemna / tesqakma** or **esqakma**

And similarly for **sakemna**, but see note on anaphoric form for **saamna** above, and for **akemna**, but with anaphoric prefix in the form **ta-**.

IV. **kiiwna** 'the one in there'
(1) **kiw-**
(2) **kigu-** as in **kigumi**[1]
(3) **kiiwyuq**
(4) **kiiwhku-** as in **kiiwhkut**
(5) **kiwa**; in **kiwani**, **kiwavek**, but **kiiwhun** and **kiiwhken**
(6) **teskiwna** or **eskiwna / teskiwa** or **eskiwa**

And similarly for **qaawna**.

V. **iigna** 'the one over there (restricted)'
(1) **ing-** (note **ng**, not **g**)
(2) **ingu-** as in **ingumi**
(3) **iingyuq**
(4) **iingku-** as in **iingkut**
(5) **inga**; in **ingani** (localis), **ingavek** (terminalis), but **iing'ggun** (vialis) and **iingken** (ablative-modalis)
(6) **tazigna / tazinga**

And similarly for **iimna** (except for the **g/ng** fluctuation here). Recall that the form of the anaphoric prefix for this and other i-initial demonstratives is **taz-**.

VI. **uukna** 'the one coming, nearby'
(1) **uk-**
(2) **uku-** as in **ukumi**
(3) **uuksuq**
(4) **ukegku-** as in **ukegkut**
(5) **uka**; in **ukani**, **ukavek**, **ukagun**, but **ukegken**
(6) **taakwna** (from underlying ***taukna**) **/ taakwa**

And similarly for **iikna** and **piikna**, except for the anaphoric forms which follow the patterns for i-initial and consonant-initial bases respectively.

VII. **kaana** 'the one down below (restricted)'
(1) **kan-** (note **n** on base)
(2) **kanu-** as in **kanumi**
(3) **kaanyuq**
(4) **kaanku-** as in **kaankut**
(5) **kana**; in **kanani**, **kanavek**, but **kaan'ggun**, and **kanaken** or **kaanken**
(6) **teskana** or **eskana / teskanani** or **eskana**

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[1] Or **kiwu-** as in **kiwumi**. Note that **w** and **g** are virtually indistinguishable in this position.

VIII. **maana** 'this village, land or area'
(1) **ma(t)-** (base acts sometimes as **ma**-, other times as **mat**-; compare **kaana** above)
(2) **matu-** as in **matumi** 'in this area'
(3) no vocative for this demonstrative
(4) **maaku-** as in **maakut** 'those areas'
(5) **maa**; in **maani** 'here, in this area', **maavek**, **maagun**, **maaken**, also **maaten** just now (equalis)
(6) **tamana** 'that area where you are' / **tamaa** 'there where you are'

IX. **uugna** 'the one down toward exit (restricted)'
(1) **ug-**
(2) **ugu-** as in **ugumi**
(3) **uugyuq**
(4) **uugku-** as in **uugkut**
(5) **uga**; in **ugani**, **ugavek**, but **uuggun** and **uugken**
(6) **taawna** (from underlying ***taugna**) / **taawa**

And similarly for **aagna**, **paagna**, and **qaagna**, but the anaphoric forms are **taagna** / **taaga**, **(t)espagna** / **(t)espaga**, and **(t)esqagna** / **(t)esqaga**.

X. **unegna** 'the one down there at/on the water (extended)' (note first syllable not lengthened)
(1) **un'g-**
(2) **un'gu-** as in **un'gumi**
(3) **unegyuq**
(4) **unegku-** as in **unegkut**
(5) **un'ga**; in **un'gani**, **un'gavek**, but **uun'ggun** and **unegken**
(6) **taanegna** (from underlying ***taunegna**) / **taan'ga**

XI. **una** 'this (thing or immediate place)' (first syllable not lengthened)
(1) **u-**
(2) **uu-** as in **uumi** 'in this'
(3) **uuyuq** '(hey) you, here'
(4) **uku-** as in **ukut** 'these', and **ukughsi** '(hey) you$_{\text{pl.}}$, here'
(5) **wha** in **whani** 'here, in this immediate place', **whavek**, **whagun**, **whaken**, and also **whaten** 'like this' (equalis) — the formation of these adverb forms is irregular; the adverbial particle is lengthened: **whaa**
(6) **taana** 'that one near you' (from underlying ***tauna**) / **tawani** 'there near you', etc., also **tawaten** 'like that' (equalis) — from prefix **ta-** and **whani**, but note the voiced **w**

XII. There is also the demonstrative adverb **awa** 'over there (extended)' with localis **awani**, terminalis **awavek**, vialis **awagun** or **aawhun**, and ablative-modalis **awaken** or **aawhken**, and anaphoric localis **taawani**. There is no corresponding demonstrative pronoun.

16.2.7 Words that behave like demonstratives

The interrogative word **kina** 'who' (8.3.1) inflects somewhat like a demonstrative pronoun: its localis is **kitumi**, its plural **kinkut**, etc. It has no adverb forms nor forms with the prefix **ta-**.

The interrogative word **nani** 'where' (8.3.1) inflects somewhat like a demonstrative adverb: **nani** is localis, **navek** 'to where', is terminalis, and **naken** 'from where', is ablative-modalis. It has an equalis form, **naten** with the lexicalized meaning, 'how' (see 8.1). It has no pronoun forms nor forms with the prefix **ta-**.

16.2.8 Second terminalis meaning "toward"

A few of the demonstrative adverbs have a *second terminalis* form ending in **+tmun** and meaning 'toward' (as opposed to 'to'). These are **awatmun** 'toward over there', **kiwatmun** 'toward futher in', **ugatmun** 'toward the exit or further out', **ukatmun** 'toward this way', and **natmun** 'toward where'. The second terminalis ending is used with the so-called *positional bases* (see 18.2.1).

16.3 Personal pronouns

Yupik has personal pronouns (like "I", "we", "you", "he/she/it", "they" in English) but they are not nearly as vital in Yupik as they are in English. This is because the noun and verb endings of Yupik fill many of the roles personal pronouns do in English. However, Yupik personal pronouns are used for emphasis or when the verb ending does not give the required information, for example for the subject of an embedded transitive verb. Some of the more common personal pronouns are given here:

absolutive/relative	*terminalis*
whanga 'I, me'	**whangamnun** '(to) me'
whangkuta 'we, us'	**whangkunnun** '(to) us'
whangkutung 'we$_2$, us$_2$'	**whangkutegnun** '(to) us$_2$'
elpek 'you'	**elpenun** '(to) you'
elpesi 'you$_{pl}$'	**elpesinun** '(to) you$_{pl}$'
	ellminun '(to) himself'
	ellmeggnun '(to) themselves'

The remaining cases (such as ablative-modalis, equalis, etc.) are formed similarly to the terminalis. There are 3rd person pronouns (in contrast to **ellminun, ellmeggnun** which are 4th person), but these are not as common as those given above, and there are absolutive/relative forms of **ellminun** and **ellmeggnun** but they are not often used. A complete table of personal pronouns can be found in Appendix III later in this volume.

The 1st person personal pronouns, such as **whanga**, 'I, me', are related to the demonstrative adverb **wa(ni)** 'right here', while the other personal pronouns may be related to the obsolete verb base **ete-** 'to be' (see 12.3.4).

Examples showing use of personal pronouns

Whangallu iyataghtunga. 'I too am hungry.' (personal pronoun used for emphasis)

Elpenun angyani tukfightesugaa. 'He wants you to buy his boat.' (personal pronoun used for terminalis subject of embedded transitive verb)

Esghaghtuq ellmineng. 'He saw himself.' (personal pronoun used to form a reflexive)

16.4 Exercises

Select Yupik demonstrative pronouns for each of the following: 1) a boat at the beach down by the water 2) a boat out on the water that you can see from the shore 3) the person in the room upstairs from you 4) a fish swimming where you can see it under the ice on which you are standing 5) a duck on the pond seen from the edge where you are standing 6) a group of ducks all together on the pond 7) a number of ducks scattered over the surface of the pond 8) someone out in the porch where you can't see them from where you are inside the house 9) someone you can see nearer to the door than you who are in the middle of the room 10) someone you can see further back in the room than you are 11) a thing held in your hand 12) the room or house you are in 13) the house where the person who you are calling on the phone is 14) a person seen up on the hillside 15) an airplane flying overhead 16) something inside a closed box 17) the area outside.

Translate the following into English: 1) Qawaak espagna guutigu. 2) Sangaawa pugimalghii un'gani? 3) Tagitiki salngaget uugken llilukillu kiwavek. 4) Sangan whani aqlaghata? 5) Qavanghitunga qayughllak paamna iglagtulghii. 6) Naama ungipaataanga atanga esghaanniluku kayngemeng kiyaghtaqngami imani. 7) Kitum qikmii qilugaqa pikani? 8) Amaa aagken tagimalghii neghnaluku nefkuuraq. 9) Aqelqat aghulaqellequt sakmavek unaami. 10) Taakum amqeghhnaqaanga qiluglunga. 11) Qagani taghnughhaat naghaaghaqut. 12) Qaamna keniq qaamumalghii qergesek qelpeghsafkek. 13) Igleghtekuvek katukun angyakun alingellequten. 14) Ukigutigu nasaperaqa paamna. 15) Piyugeltung paaggun. 16) Naafqaqa suflugan tukfiqen estugameng tamaani. 17) Espamani naayghani esghaatunga sikigmeng uglalghiimeng. 18) Tazingkut afsengaat papelguut takestaaghhaghneng. 19) Iigna Quyillek kaallghii ighivgaq paamken kalileghrugllalguuq. 20) Sangami taghnughhaq tagiiqa qiyamaluni taagken? 21) Yugem pikum ungipaataanga whangkunnun kayusightesugniluten. 22) Kaanyuq, naten mayughlleqsin whavek? 23) Taan'gani meq sikumalghii. 24) Naakallu nengyunllu pagavek aghulaquk inghunalutek pagunghaghmeng eslallugughteghngaan. 25) Awani esghaatukung riightemeng. 26) Pikegken qayuusiq ifkaghtuq naavlunillu. 27) Ingani inghwaaqngama manigneng naalkutunga.

CHAPTER 17: 1st person subject and 3rd person subject Optative mood; Verbs used as nouns in oblique cases; future Optatives; Participial-Oblique mood; Yupik numerals

17.1 Vocabulary

aapte-	to ask (agentive)
aki	other side; equivalent; price; value
akmaneghpalluq	camel (literally 'one with a big load on its back)
alla	again (particle); other thing; different thing
enkaam[1]	then; furthermore (particle)
entaqun	maybe; perhaps; probably; I think; I guess (particle)
esghavyu[2]	gray dog
iwernga	however; but then (particle)
kaleve-	to sink (intransitive only)
kamagraq[3]	elephant
kiighwyaq	aurora (usually used in plural)
kukupak	ribbon seal
naapte-	to catch with net or trap (agentive)
piyaa-	to take a walk; to hunt on foot on ice (intransitive only)
qallevak	overalls (usually dual, **qallevagek**, for one pair)
qalqalima[4]	axe
qenwat	finally; consequently (particle)
qimugsigh-	to go via dogteam (intransitive only)
qimugsiq	dogteam
quta	land seen from water
Ruuseghmii	Russian
siqlugaq	meat cellar
uteghmigh-	to return from a trip (intransitive only)
yugayu, yuwayu[5]	loon
yuqeghte-	to go outside to check the weather or get fresh air (intransitive only)

Postbases

~–ke-	to have as one's N (transitive only)
~:(u)ta^{e}/~:(u)ta	condition with respect to V-ing
+te-	to act on so as to cause to V (transitive only)
+qe-	to act on so as to cause to V (transitive only)
@~$_{f}$vik	place to V
@~$_{f}$yagh-	to go V-ing; to V in vain (transfers valence)

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[1] This and the next three particles in this vocabulary, **entaqun**, **iwernga**, and **qenwat**, are from Chukchi.

[2] From Chukchi.

[3] From a Chukchi word meaning 'to butt'.

[4] From Chukchi.

[5] From Chukchi.

–pigte-	to be very V; to V very much (transfers valence)
–ghhaq*	little N; (dear) little N

Endings

selected first and 3rd person subject optative endings

17.2 Discussion of postbases

17.2.1 The verbalizing postbase **~~ke-** means 'to have as one's N(s)', that is, 'subject has object as his N(s)'. For example, **taghnughhaam naakaa aghnaq** means 'the child has the woman as his mother', or, in even less natural English — but more parallel to the Yupik — 'the child has-as-mother the woman'. Going the other dircetion to a more natural English — although at the price of obscuring which noun is the subject and which noun is the object — this sentence can be translated as 'the woman is the child's mother'. Another example is **taana qikmiqaqa** 'I have that as my dog', or 'that is my dog', where **taana** is the object and the subject is the "I" component of the verb ending.

17.2.2 The nominalizing postbase **~:(u)ta^{e}/~:(u)ta** uses **(u)** with verb bases that end in **e** or in a consonant (that is, with all verb bases except those that end in a full vowel), and the second form of the postbase is used with 3rd person possessor endings, the first form being used otherwise. When used with a possessed ending it can yield a noun meaning 'condition of possessor with respect to his/her/its act or state of V-ing'. (It also has historically formed nouns meaning 'device for V-ing', for example, **guututa** (or **guutun**) 'weapon' from **guute-** 'to shoot', but another postbase, **:(u)siq**, is used nowadays to form such instrumental nouns.) When used for 'condition with respect to V-ing' with the verb **aapte-** 'to ask', this postbase takes the absolutive case even though it is being used for neither the subject of an intransitive verb nor the object of a transitive verb. Such a use of the absolutive may be called the *absolutive of condition asked about.*

Examples

Aaptaanga kaasimaten. 'He asked me whether you had arrived.' (here the postbase in question takes the form **te** since the expanded base **kaasima-** ends in a full vowel; the absolutive ending is **~$_{sf}$⌐$_{w}$(e)n** 'your —')

Aaptaanga qavngaq yugem kaasimatanga. 'He asked me when the man arrived.' (here the absolutive ending is **:(ng)a** used with the second version of the postbase; **yugem** is the possessor of **kaasimatanga**)

Aaptaanga qakun aghulaqnaquten. 'He asked me when you would leave.' (here the postbase in question takes the form **ute**)

Aaptaanga iyataaten. 'He asked me if you were hungry.' (from underlying ***iyatauten** by vowel dominance; the lack of a past or future postbase here shows that the questioning was about whether or not the person spoken to was hungry at the time that the questioning took place)

With this postbase, nominalizing though it is, the verbal character of the embedded verb remains to some extent as the following example shows:

Aaptaanga elpenun neghumatanga iqalluk. 'He asked me whether you ate the fish, whether it was you who had eaten the fish'. (here **elpenun** is terminalis as the subect of the embedded transitive verb; note that the possessor of **neghumatanga** agrees with the object, 'it — the fish', of the embedded verb)

17.2.3 The verb-elaborating postbase **+te-** 'to act on so as to cause to V' (not to be confused with the similarly appearing verbalizing postbase which means 'to catch N, to go to N') is used with a large number of verb bases which are intransitive-only without the postbase, and transitive-only (or mostly) with it. For example, from **tuqu-**, 'to die', from **ifkagh-** 'to fall', and from **kaleve-** 'to sink', come **tuqute-**, 'to kill', **ifkaghte-**, 'to drop', and **kalefte-**, 'to (cause to) sink', respectively. Thus this postbase can be translated as 'to act on so as to cause to V' (for example, "to kill" is "to act on so as to cause to die").[1] However, this is not a postbase that can be productively used to create new bases. Also there are many bases which do not require this postbase, getting the meaning it would give by use of a transitive ending directly on the base. For example, **ifla-** 'to get lost', used with a transitive ending put directly on the base means 'to act on so as to cause to get lost, to lose'. In addition, some bases use a different postbase to get the meaning the postbase in question would give. For example, **naave-**, 'to get broken', uses another postbase, **+qe-**, to give a form, **naafqe-**, which takes transitive endings giving the meaning 'to act on so as to cause to get broken, to break'. It is not predictable from the outside which pattern of transitivizing a particular verb will follow.

17.2.4 The nominalizing postbase **@~$_f$vik** means 'place to V'. **tf** resulting from this postbase becomes just **f** after a fricative but stays **tf** after a vowel (similar to the precessive mood marker **@~$_f$vagilg(a)-** and the postbase **@~$_f$miqe-** 'to compel').

Examples

base	*with postbase*
aghula- 'to dance'	**aghulavik** 'place to Eskimo dance'
negh<e>- 'to eat'	**neghvik** 'place to eat'
taaqe- 'to stop'	**taaqfik** 'place to stop'
kaate- 'to arrive'	**kaatfik** 'place to arrive'
ingaghte- 'to lie down'	**ingaghfik** 'place to lie down'
yughagh- 'to pray'	**yughaghvik** 'place to pray, church'

17.2.5 **@~$_f$yagh-** is a verb-elaborating postbase with (at least) two different meanings[2] (1) 'to go V-ing', and (2) 'to V in vain, without the desired results'.

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[1] The postbase **+te-** is not a compound-verbal postbase like the other postbases, in particular **+(te)ste-**, which mean to 'cause one to V'.

[2] Or perhaps there are two homophonous postbases here.

Examples
(1) **inghuyaghtuq** 'he went berry-picking'
(2) **iteghyaghtuq** 'he came in, but ...'

This postbase is also a part of the marker of the *participial-oblique* mood (see 17.4).

17.2.6 **–pigte-** is a verb-elaborating postbase meaning 'to be very V; to V very much', and thus is an alternative to the particle **elngaatall** (see 5.1). Thus **laalighsupigtanka** is an alternative to **laalighsuganka elngaatall** for 'I very much want to visit them'.

17.2.7 There are a number of Yupik postbases for 'small' or 'little'. One is **–ghhaq*** (a component of **–squghhaq*** (see 7.2.6)). In stories the present postbase seems to connote endearment.

Examples
kaviighhaq '(dear) little fox'
aghnaghaghhaat '(dear) little girls'

17.3 Discussion of grammatical topics

17.3.1 1st person singular subject optatives, and 3rd person subject optatives

In addition to 2nd person and 1st person non-singular subject optatives (10.3.1) which are used to make commands, requests and suggestions, Yupik has 3rd person and 1st person singular subject optatives. These are sometimes difficult to translate into English. For example, the 3rd person singular intransitive optative, **aanli**, could be translated as 'let him go out' but not in the sense of a 2nd person to 3rd person '(you) let (i.e. allow) him to go out' which would be **aanestigu**. Rather, it means 'let him go out' in the sense that one might say 'okay, let him go out, I don't mind'. **Aanli** can also be translated as 'he may go out' or 'he should go out'. Similarly the 1sperson singular intransitive optative, **aanlanga**, can be translated 'let me go out', 'I should go out', etc. There is no one phrasing in English that corresponds exactly to 3rd person subject and 1st person singular subject optatives.

The endings below are selected 3rd and 1st person subject optatives. With these endings **t** of a base combines with **l** of the ending to give **ll**.

@~$_f$li	let him V, may he V
@~$_f$ligu	let him V him, may he V him
@~$_f$liki	let him V them, may he V them
@~$_f$linga	let him V me, may he V me
@~$_f$liten	let him V you, may he V you
@~$_f$langa	let me V, may I V
@~$_f$lakun	let me V it, may I V it
@~$_f$langi	let me V them, may I V them
@~$_f$laken	let me V you, may I V you

Examples

Kayusighlaken. 'Let me help you; may I help you.'
Qavaghlanga. 'Let me sleep; I should sleep.'
Neghligu. 'Let him eat it; he may eat it'
Tuqulliki. 'Let him kill them.'
Aaplakun. 'Let me ask him.'

17.3.2 Verb bases used directly with noun endings

Certain verb bases in certain circumstances may be used with unpossessed oblique case endings as if they were noun bases. The relative case also can be so used to mean 'on account of V-ing'.

Examples

Tagiiq piyugmeng. 'He came by walking.' (ablative-modalis ending)
Aghulaaquq pinitun. 'He is dancing correctly.' (equalis ending)
Kiyaghsimalghii seghletun. 'He evidently lived poorly' (equalis ending)
Neghenghitem igataghtunga. 'On account of not eating he is hungry. (relative case)
aqlaghaghtemmi 'when it is (or was, or will be) getting cold' (localis case)[1]

17.3.3 Future optatives

In 10.3 and in the first part of the present chapter optatives directed at the present time have been examined. However, when optatives are directed at a future time, they are expressed by quite different constructions.

The special suffix **@–lgha-/~$_{sf}$–ghha-/~$_{sf}$–gga-** together with the intransitive indicative mood endings gives intransitive future optatives. The form **@–lgha-** is used with vowel ending bases, **~$_{sf}$–ghha-** with **gh**-ending bases, and **~$_{sf}$–gga-** with **g**-ending bases. Note that 1st person singular has **i** instead of **a** (see example at **kiyaghte-** below).

Examples

qiya- 'to cry'	**Qiyalghaaq.** 'Let him cry (in the future)!'
neghe- 'to eat'	**Neghelghaaten.** 'Eat (in the future)!' (**neghelghaaten** is from underlying ***neghelghauten**)
kiyaghte- 'to live'	**Maani kiyaghlleghhiinga.** 'Would that I would live here (in the future)!'
neghenghite- 'to not eat'	**Neghenghillghaakut.** 'Let's not eat (in the future)!'
qavagh- 'to sleep'	**Qavaghhaaten.** 'Sleep (in the future)!'
itegh- 'to come/go in'	**Iitghaaten.** 'Come/go in (in the future)!'
ukig- 'to go down'	**Ukiggaaten.** 'Go down (in the future)!'
aglagh- 'to go home'	**Aglaghhaakut.** 'Let's go home (in the future)!'
alleg- 'to swee'	**Aallgaaten.** 'Sweep (in the future)!'

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[1] Since the base here is a verb base the localis ending drops the final **e** giving ***aqlaghaghtmi** (with voiceless **m**) and then the **e** is reinserted to eliminate the cluster of three consonants. Contrast this to what happens with the locals case on a noun base ending **ghte** or **gte**; see 3.2.2, 13.2.1, and 15.3.7.

A special suffix **@~$_f$na-** together with the transitive participial verb endings gives the transitive future optatives (at least for 2nd person subjects).

Examples
Neghnaken. 'Eat it (in the future)!'
Tugunaketen. 'Take them (in the future)!'
Kayusighnakevnga. 'Help me (in the future)!'

The special suffix **@~$_f$yaquna-** with endings like the person/number markers for the subordinative marked by **+na-** for bases ending in strongly special **te** (see 15.3.2) gives an emphatic future 2nd person subject negative optative.

Examples
Neghyaqunang. 'Don't ever eat (in the future)!'
Neghyaqunaan. 'Don't ever eat it (in the future)!'
Neghyaqunaki. 'Don't ever eat them (in the future)!'
Kaawyaqunanga. 'Don't ever hit me (in the future)!'

17.4 Participial-Oblique Mood

There is at least one additional verb mood besides those discussed previously. This is the *participial-oblique* mood.[1] Its marker is**@~$_f$yalghii-** for the intransitive, and **@~$_f$yaqe-** for the transitive, and thus evidently arises from the postbase **@~$_f$yagh-** (see 17.2.5) and the intransitive and transitive markers of the participial mood, **–lghii-** and **@~$_{sf}$–(g)ke-** (see 11.3.1).[2] If the subject is 1st or 2nd person, the participial-oblique mood takes the normal participial endings. However the participial-oblique mood is not used with 3rd person subject endings, but only with 4th person subject endings, and these endings are the same as those of the connective moods. Furthermore, for the transitive, if the subject is 4th person singular and so is marked by **mi**, then the "remnant" of the localis case, **ni**, is included between subject component and object component, as is the situation with the contemporative mood (see 14.3.5). If a verb in the participial-oblique mood is used in continuing discourse (as it usually is) its subject is the same as that in the previous sentence with 4th person endings used to refer to that subject if it is not 1st or 2nd person. The participial-oblique often occurs with the "empty" base **pi-** 'to do'.

Examples
piyalghiinga 'as I was doing what I was doing, as I was going along'
piyalghiikut 'as we were going along'
piyalghiiten 'as you were going along'
piyaqegka 'as I was doing to, or with regard to, it'
piyaqen 'as you were doing to, or with regard to, it'

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[1] The name is that given by Willem de Reuse (1994a p. 39 ff.). While the participial-oblique mood seems to be fairly common, there are other probably a number of other, less common, "minor" verb moods, formed like the participial-oblique from particular combinations of postbases plus selections of endings

[2] The other form the transitive participial mood marker takes, **@~$_{sf}$–(g)ka-** , is used with 3rd person subject endings, and the participial-oblique mood, as explained below, does not take such endings.

piyaqevnga 'as you were doing to, or with regard to, me'
piyalghiimi 'as he (subject of previous sentence(s)) was going along'
piyalghiimeng 'as they (subject of previous sentence(s)) were going along'
piyaqminigu 'as he (subject of previous sentence(s)) was doing to, or with regard to, it'
piyaqmininga 'as he (subject of previous sentence(s)) was doing to, or with regard to, me'

The participial-oblique mood is often — though apparently not always — used to form an *observational construction*, that is, to link an *observation event*, expressed by a verb in the participial-oblique mood, and an *observed event*, expressed by a verb in the indicative and often with the postbase **+(pete)fte-** 'evidently' (see 8.2.1), or by a subordinative or participial often with the postbase **@~:(i/u)ma-** 'evidently' (see 11.2.2), or through a demonstrative in its adverbial particle form (see 16.2.4), or by a noun with an augmentive postbase and an absolutive ending (see 17.3.2).[1] In some cases, however, it appears that the participial-oblique mood is used to express merely a casual linking in time, without the element of observation.

Examples of the participial-oblique mood (underlined) in observational constructions (with observed event or state in italics)

Yuget qavaghtut mangteghami. Qavaghyalghiimeng aqelqaq *kaatuq*. 'The people slept in the house. While they were sleeping, (they observed or realized that) a visitor arrived.'

Kaalluni qineghsalghiimi aghnaghhaq qama nateghmi *qepghiilugtaqeftuq* elngaatall. 'After arriving when she looked in (she observed or realized that) a little woman in there in the porch was evidently deeply absorbed in her work.' (from "Ayngaghlingaawetenkuk, Qilakaghiilaankuk," by Dorothy Waghiyi, in Apassingok, et al., 1989, p. 198)

Kaasaqminigu elngaatall, qengaghugem qaayngani aqumluni qalghiighaqeftuq. 'When he got right up to it, (he observed or realized that) it was evidently singing, sitting on top of a snowdrift.' (quoted in de Reuse 1994a p. 52)

***Mamlegpetuq* esghaghyalghiinga.** '(I observed or realized that) it was dark when I opened my eyes.' (quoted in de Reuse 1994a, p. 51)

... naayeng esghaghyaqmegteggu *aghnalqwaaghumalghii*. '... when they saw their mother (they observed or realized that) she had become an old woman.' (quoted in de Reuse 1994a, p. 52)

Pagavek esghaghyalghiimi angyannguq *paga*. 'When she looked upward (she observed or realized that) a boat, so they say, was up above' (from "Aliineghsiisiq Yagesgu," by Hazel Omwari, in Apassingok, et al., 1989, p. 212)

17.5 The Yupik numeral system

The Yupik numerical system is "base 20" with "sub-bases" at 5, 10 and 15.
ataasiq 'one' (note singular ending)

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[1] See Jacobson 1994.

maalghuk 'two' (note dual ending)
pingayut 'three' (note plural ending)
estamat 'four'
tallimat 'five' (contains **talliq**, the word for 'arm')
aghvinlek 'six' (contains **aghvigh-**, the base for 'crossing over')
maaghraghvinlek 'seven' (contains **maaghr-**, apparently a shortened version of the word for 'two', combined with the word for 'six'; it is very unusual for words to compound this way in Eskimo languages)
pingayuneng inglulek 'eight' (literally 'one having a complement, **inglu**, of three')
estamaneng inglulek 'nine'
qula 'ten' (this is the word for 'upper part')
qula ataasiq siipneqluku 'eleven' (literally 'ten having a remainder, **siipneq**, of one')
qula maalghuk siipneqlukek 'twelve'
qula pingayut siipneqluki 'thirteen'
qula estamat siipneqluki 'fourteen'
akimigaq 'fifteen' (contains **aki**, the word for 'other side')
qula aghvinlek siipneqluku 'sixteen'
qula maaghraghvinlek siipneqluku 'seventeen'
qula pingayuneng inglulek siipneqluku 'eighteen'
qula estamaneng inglulek siipneqluku 'nineteen'
yuginaq 'twenty' (literally 'an entire person', from postbase **~$_{k;k;}$:(ng)inaq**)
Numerals from 21 to 39 are formed with ***yuginaq*** *and smaller numerals.*
yugek maalghuk 'forty' (literally 'two persons')
Numerals from 41 to 59 are formed with ***yugek maalghuk*** *and numerals below 20.*
yuget pingayut 'sixty' (literally 'three persons')
And similarly for higher numerals.

In addition to their use in counting, numerals are used as (1) appositives to other nouns, (2) incorporated into verbs by verbalizing postbases, and (3) in the ablative-modalis case *specification use* to give more information about a noun which has been verbalized (see final example).

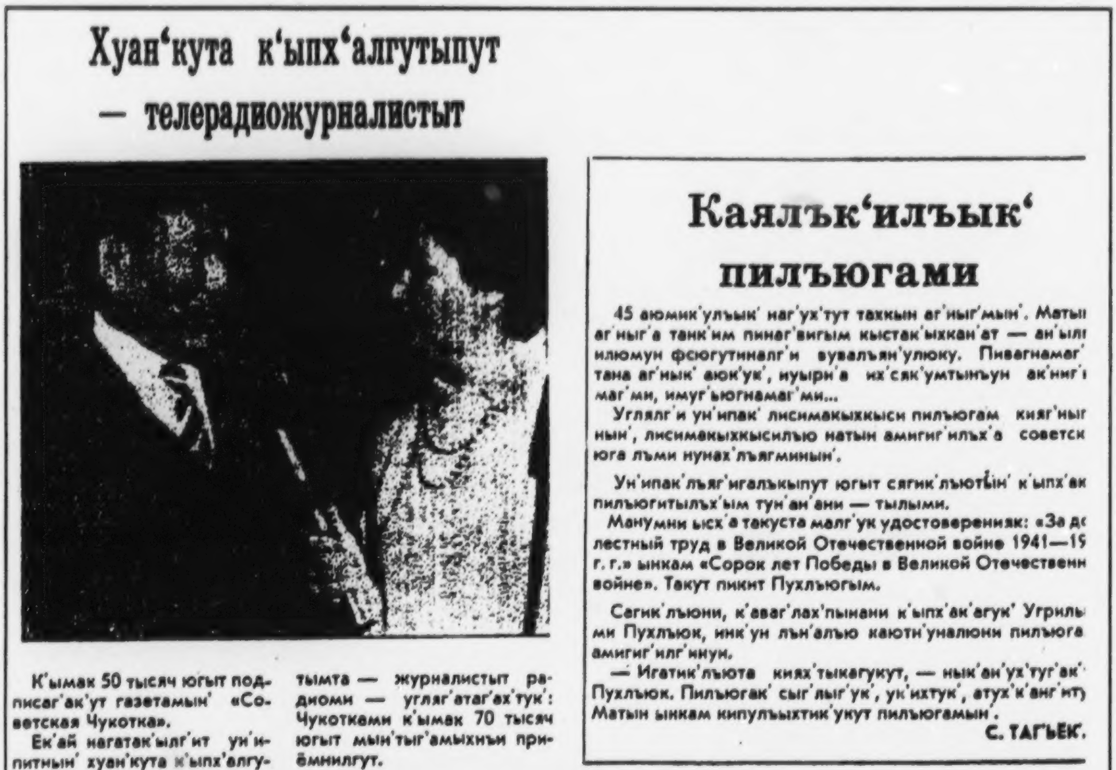
Examples:
(1) **Tallimat tengegkayuget nalugtut.** 'Five airplanes landed.'
(2) **Asagenka aghvinleguut.** 'My aunts are six in number.'
(3) **Qikmighrugllalguunga maaghraghvinlegneng.** 'I have seven huge dogs.

17.5 Exercises

Translate the following into English: 1) Tuunlakun qalqalima elpenun. 2) Yuqeghllanga. 3) Akmaneghpallut alingengigatut kamagrameng. 4) Aapnaken aatghaneng piyukuvek kiyaghfiganun. 5) Neghyaqunaan kukupak gaaghpenaan. 6) Ighneqa aanli esghaannaluni kiighwyameng. 7) Aqfalangi yuwayut siqlugameng. 8) Kitum pikakek iingkuk qallevagek? 9) Ruuseghmiit aglaghtut esghaasameng quutmeng. 10) Piyaalghaakut taghnughhaanka qavaqata. 11) Apaka maaghraghvinlegneng qikmilguuq.

Translate the following into Yupik: 1) Let your son put the ringed seal meat in the cellar. 2) Let me visit the old women who have gray dogs. 3) He told me that you caught three foxes trapping. 4) Eat (in the future) all the berries. 5) Let them go dog sledding (in the future). 6) What is the price of these overalls? 7) Let's return. 8) Don't ever take a walk without a gun. 9) Let's go out to see the aurora. 10) My mother saw elephants when she went outside (of Alaska). 11) Do camels live in Asia?. 12) Maybe the child is sleeping up above. 13) Let me throw it away. 14) Let him go out to play. 15) Let him use my gun to hunt loons. 16) Whose is this? 17) That one is my wife's older sister. 18) They went to their trapping place back there inland. 19) Seven Russians arrived here by airplane. 20) I have two children. 21) My sisters are four in number. 22) Maybe the Russians will come here tomorrow.

Write the following numerals in Yupik: 1) *87,* 2) *49,* 3) *51,* 4) *117,* 5) *55.*



Хуан'кута к'ыпх'алгутыпут — телерадиожурналистыт

К'ымак 50 тысяч югыт подписаг'ак'ут газетамын' «Советская Чукотка».
Ек'ай нагатак'ылг'ит ун'ипитнын' хуан'кута к'ыпх'алгутымта — журналистып радиоми — угляг'атаг'ах'тук': Чукоткеми к'ымак 70 тысяч югыт мын'тыг'амыхнъи приёмнилгут.

Каялък'илъык' пилъюгами

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аг'ныг'а танк'им пинаг'вигым кыстак'ыхкан'ат — ан'ылı
илюмун фсюгутиналг'и вувалъян'улюку. Пиваг'намаг'
тана аг'нык' аюк'ук', нуырн'а нх'сяк'умтынъун ак'ниг'ı
маг'ми, имуг'ьюгнамаг'ми...
Углялг'и ун'ипак' лисимакыхкыси пилъюгам кияг'ныг
нын', лисимакыхкысилъю натын амигиг'илъх'а советск
юга лъми нунах'лъягминын'.

Ун'ипак'лъяг'игалъкыпут югыт сягик'лъютĺин' к'ыпх'ак
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Пухлъюк. Пилъюгак' сыг'лыг'ук', ук'ихтук', атух'к'анг'нт
Матын ынкам кипулъыхтик'укут пилъюгамын'.

С. ТАГЪЕК.

«СОВЕТКЭН ЧУКОТКА»; 3 стр., 5 пинаг'вик, 1990 уксюı

In Soviet Times the newspaper 'Sovetken Chukotka', mostly in Chukchi, had a Yupik page. In Yupik heavily laden with Russian the caption under the picture says, 'Qemak 50 tesyach yuget podpisaghaqut gazetameng "Sovietskaya Chukotka". Yeqay nagataqelghiit ungipiitneng whangkuta qepghalghutemta -- zhurnalistet radiomi -- uglaghataghaghtuq: Chukotkami qemak 70 tesyach yuget mengteghameggni priyomnilguut.' This translates as, 'Approximately 50 thousand people [not all Yupiks!] subscribe to the newspaper "Soviet Chukota". Well, one hears the reports from our workers -- radio journalists -- the number is larger: in Chukotka almost 70 thousand people, in their homes, have radio receivers'.

TANQII AYUMIQULLGHEM		MOONS OF THE YEAR[1]
Elingaghvik / Angutughvik	July[2]	Moon of the Draining Tundra or Moon of Plant Gathering
Palighvik / Kiigem Qukaa	August	Moon of Withering Plants or Moon of the Middle of Summer
Kumlavik / Qawaagem Ateghviga	September	Moon of Freeze-Up or Moon of Young Birds Leaving their Nest
Naayvaghvik	October	Moon of the Freezing Lakes
Aqumuq	November	Moon of the Sun Standing Still[3]
Kaneghyengesi	December	Moon of the Frozen Dew[4]
Qaluvik	January	Moon of Netting Tomcod
Nazighaghsiq	February	Moon of Hair Seals Soon to be Born
Teghiglugsiq	March	Moon of Bearded Seals Soon to be Born
Liuughvik	April	Moon of the Bird Sling
Kiigem Aghnaa	May	Moon of the Summer Woman[5]
Pinaghvik	June	Moon of the Flowing Rivers

[1] In the early 1900's when teachers and missionaries first tried to peg Yupik "moons" to the western calendar, it was inevitable that some overlap of terms would occur. Thus, for example, it seems that the origin of the term for November would best fit December (see Note 3 below). The names of the following six months, up to May, could also describe a moon which is one month later than the current English name. On the other hand, the root meaning of the months from June to October seems to be in complete harmony with the English name of the month. Even if some misunderstanding did occur when the months were originally named, usage over the years has matched the Yupik and English months as listed above.

[2] The Yupik year was a natural cycle of nature. The year did not have a date or even a month to start the new year. However, as Lincoln Blassi recounts in Chapter 18, "People thought of the end of the rituals as the end of the year. All of these celebrations, festivals, and rituals were usually over by the end of June. So when I think of the month of July, I think of it as the beginning of the new year." For this reason July is listed as the "first" month.

[3] The sun "standing still" apparently refers to the winter solstice when the sun has no apparent northward or southward motion. This occurs annually around December 22. If this is the case, as explained in Note 1, the month may have been misnamed in English.

[4] During the month of December frost forms on objects outdoors even though no rain or snow has fallen.

[5] The etymology of this Yupik month is now shrouded in mystery. Some elders now conjecture that May is the first month that bare patches of tundra begin to appear so that the first plant and root gathering could begin. This was usually a woman's task and a summer task. Hence, "Summer Woman." It is also possible, as explained in Note 1, that this moon would more appropriately refer to the month of June.

The book series, *Sivuqam Nangaghnegha - Siivanllemta Ungipaqellrat / Lore of St. Lawrence Island - Echoes of our Elders*, vol. 1 Gambell, vol. 2 Savoonga, and vol. 3 Southwest Cape, edited by Anders Apassingok (Iyaaka), Willis Walunga (Kepelgu), and Edward Tennant (Tengutkalek), published by the Bering Strait School District, Unalakleet in 1985, 1987, and 1989, is a treasure chest of ethnographic information about the Siberian Yupik people. Each book is in Yupik and English. This section on month names (pp. 126-127 of vol. 1) has been rearranged to better fit the pages of the present book.

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CHAPTER 18: Positional bases; Chukchi and other loans words in Yupik; Miscellaneous grammatical points; Kinship terms; Cyrillic orthography for Yupik

18.1 Vocabulary

aga	gone; not here (particle, from demonstrative **aagna / aga**)
aghtugh-	to not be able to bear; to not be able to do (to)(agentive)
aghuliigh-	to stop motion (patientive)
aleq	companion; other of pair (3rd person possessor possessed form is, irregularly, **aallgha** rather than***aalgha**)
angayuqaq*	parent; boss
anglegun	sibling
apeghiigh-	to finish or be finished (agentive)
atghagh-	to go down toward the water (intransitive only)
enta[1]	go ahead then; come on then (particle)
esghaghhu	look; consider (particle; actually this is the transitive optative of **esghagh-**)
iiyaq	ventilator in house
ketfagh-	to bring out; to go far out to sea (patientive)
kii	gee!, oh! (particle)
llaaghanwa	and so (particle)
lliigh-	to become a certain way (optional impersonal agent transitive verb)
maaten ilangani	once; on one occasion (particle phrase from **maaten** 'now' (equalis of demonstrative **maana / maa**) and **ilangani** 'meanwhile' (possessed localis of **ila** 'part'))
naqam[2]	consequent to the fact that ... (particle)
nepiigh-	to fall silent (intransitive only)
qemall[3]	finally; it might happen (particle)
qevuute-	to act or be acted upon to the maximum extent possible (agentive)
qilak	sky; heavens
repall[4]	as a result of strong action
taagken	henceforth (particle from ablative-modalis of anaphoric demonstrative adverb **taagna / taaga**)
taglagh-	to go up away from the water (intransitive only)
taku-	to approach on purpose (transitive only)
tenge-	to fly off; to take off in flight (intransitive only)
unug-	for night to fall (optional impersonal agent transitive verb)
uutghute-	to bring back; to change one's mind about (transitive only)
yeqay[5]	let's do that (particle)

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[1] From Chukchi.
[2] From Chukchi.
[3] From Chukchi.
[4] From Chukchi.
[5] From Chukchi.

positionals

asi	area below; lower part
qula^{e}	area above; upper part
kelu, keluta^{e}	area back from sea
keta^{e}	area toward sea
ilu	area inside; interior
saaqw	area beside
sivu	front part; bow of boat; time before
kingu	back part; stern of boat; time after

postbases

@~laatagh-	to V anyway despite everything; to still V (transfers valence)
@~ƒnanigh-	to cease V-ing; to stop V-ing (transfers valence)
@–neq	the act or activity of V-ing
@qugh-	to V completely (transfers valence)
@~ƒyaghtugh-	to be about to V; to go somewhere to V (transfers valence)

18.2 discussion of postbases

18.2.1 **@~laatagh-** means 'to V anyway despite everything, to still V' as in **angyaghlaataghtuq** 'he went out boating despite the weather or despite the wishes of others, etc.' (**angyagh-** used as verb meaning 'to go boating'). Base-final **te** with the **l** of this postbase yields **ll**, as in **angyiillaataghtuq** 'he still didn't have a boat'

18.2.2 **@~ƒnanigh-** means 'to cease V-ing, to stop V-ing' as in **qepghaghnanightuq** 'he ceased working' or **yughaghnanightuq** 'he stopped praying'. It goes on verb bases in the usual manner of postbases with initial **n** followed by **a** or **i**.

18.2.3 **@–neq** means 'the act or activity of V-ing'. It may be used in the ablative-modalis case almost idiomatically.

Examples:

Neneghmeng taaqsami qavaghtuq. 'When finished eating, he slept' (literally 'when he finished with the act of eating, he slept.') This is an alternate to **neghluni qavaghtuq**.

Aanunga taghnughhaq taaqsan neneghmeng. 'I went out after the boy ate.' (literally: 'I went out when the boy finished with the act of eating.') Note that this provides a way of expressing what would be expressed with the subordinative were the subjects of the clauses the same, as in **aanunga neghlunga** 'I went out after I ate', but which cannot be exressed with the subordinative if the subjects are different because of the fundamental limitation of the subordinative, that its subject be the same as that of the main verb (see 15.3.5).

Ivaamayaqangat naalkenneghmeng aghtughaat. 'They looked for her, but couldn't find her.' (literally, 'the one they had been looking for in vain, with respect to the act of finding, they could not do it to her' — from the story "Yuuk Nuliilek", to be found in the Annotated Traditional Yupik Stories section of this volume).

Qavaamaluku teghsaneghmeng aghtuqiinaghyameghteggu mangteghameggnun taglaghtuusimalghiit. 'When she was sleeping, when they simply couldn't manage to wake her up, they went down together to their house.' (literally, 'when she was sleeping, with respect to the act of waking (her) up, when they simply (postbase **−qiinagh-**) couldn't do it to her ...' — from the story "Aghnaghaghyaget", to be found in the Annotated Traditional Yupik Stories section of this volume).

Uutghutaa neneghmeng. 'He changed his mind about eating it.' (literally, 'he changed his mind about it with respect to the act of eating.')

18.2.4 **@qugh-** means 'to V completely', and is used only with bases that end in **te**, the **te** being dropped by the postbase. Thus **nagaqughtuq** 'he listened, heard and acted appropriately' (from **nagate-** 'to listen'), and **tuququghii** 'he killed them completely (from **tuqute-** 'to kill')

18.2.5 **@~ƒyaghtugh-** means 'to be about to V, to go somewhere to V' as in **aglaghyaghtughtuq** 'he's about to go home', **inghuyaghtughtuq** 'he's going somewhere to pick berries.'

18.3 Discussion of grammatical topics

18.3.1 Positionals

The so-called *positionals* in the vocabulary above (plus a few others) inflect like ordinary nouns even though they parallel the system of demonstratives in a sense. They are usually, but not always, used with possessed endings.

Examples

angyam sivungani 'in the front of the boat'
iiyam asingani 'under the ventilator'
nunamta kelunganun 'to the area inland of our village'
mangtegham ilunganeng 'from inside the house'

Several positionals have additional meanings. For example, **qula** 'upper part', means 'ten' when unpossessed, and **ilu** 'interior', can mean 'inner feelings' as in **ilulliqe-** 'to be in a bad mood' or **ilukegte-** 'to be pleasant'.

Some positionals can be used with the *second terminalis* ending (see 16.2.8), **+tmun**, meaning 'toward' (as opposed to the regular terminalis meaning 'to'). For example: **asitmun** 'toward the area below, downward', **kelutmun** 'toward inland', and **sivutmun** 'forward'. However **quulmun** is used for 'upwards' (rather than ***quletmun**), and **ketmun** for 'toward or out into the water' (rather than ***ketetmun**).

18.3.2 Sentences with nouns filling the role of verbs

Certain "augmentive" postbases such as **−ghllak** 'big N' can be used directly on certain verb bases and with unpossessed absolutive endings to yield forms that are essentially verbal (or adverbial if there is an actual verb in the sentence). Other essentially nominal forms can also be used in the place of indicative verbs, perhaps as a matter of style to allow the story-teller to set a scene or convey an image.

Examples

Meghnughllak. '(He was/is) very tired.' (or 'being very tired' if there were an actual other verb in the sentence)

Mangteghaghtuqat. '(They were) ones with lots of houses.' (from postbase **+tuqaq** 'one with lots of N') (from the story "Umiilgu" see p. 162)

Naalget ama atalget. '(They were) ones having mothers and fathers.'

Ungipaghaninguq imani taana aghnaghaghhaq, aatgha Kiiluuq. 'In this story, it is said, back then (there was) this little girl, her name (was) Kiiluuq.' (from the story "Kiiluq"; see p. 144)

Unigpaghaninguq imani, mekelghiighhaankugnguq taakuk nengyuqutalghiik nenglumi kiyaghtaaghek. 'In the story it is said back then the boy and his grandmother in the sod house (they were) two who kept on living.' (from postbase **+aaq** 'one who keeps on V-ing') (from the story "Iiyaghhiinalek"; see p. 154)

18.3.3 Use of singular nouns for plural

A plurality of items which are equivalent or identical in the context may be indicated with a singular noun especially if there are other indications of plurality.[1]

Examples

Nunaaghem aghnaa qerngughsimaa maklawaaghem. 'The caterpillar (**maklawaaq**) had collected the women of the camp (**nunaaq**)' (The very use of a verb meaning 'to collect', which implies a plurality of things collected rather than the grammatical number of **aghnaa** which is a singular, shows plurality.) (from the story "Yuuk Nuliilek"; see p. 159)

Taakwna angyaq tawaten qamagtaa. 'He went to all those boats like that.' (The use of a verb **qemagtaa** 'to go through' implies plurality, rather than the grammatical number of **angyaq** which is singular.) (from the story "Iiyaghhiinalek"; see p. 154)

Taagken quyngimi qepghaghluni... Taagken aanluni, quyngimun aglaghaqelghii. Tawani quyngiq kelengakaqekanga. 'And then after working among the reindeer... And then after he went out he went over to the reindeer. There he watched over (**kelengake-**) the reindeer'. (Clearly **quyngiq** is plural in meaning but in all three occurrences here it is singular in form.) (from the story "Umiilgu" see p. 162)

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[1] This is similar to the use of a singular ablative-modalis with plural meaning in a sentence such as **inghwaaqut pagunghaghmeng** 'they are picking berries'.

18.3.4 Postinflectional morphology

It is possible under some circumstances to treat an inflected word as if it were a "raw" base and add (certain) postbases and endings anew.[1]

Examples

tawanistaaghhaq 'right there' (from **tawani** 'there' which has a localis ending, and postbase **+staaghhaq** 'one that is a certain way' as in **mekestaaghhaq** 'small thing', and **takestaaghhaq** 'long thing')

Tawatestaaghhiinaq. '(It was) exactly like that' (from **tawaten** 'like that' which has an equalis ending, the postbase **+staaghhaq**, and the postbase **~:(ng)inaq** 'exactly N')

18.3.5 The "Volitive of Fear" mood

De Reuse (1994a pp. 49-50) discusses what he calls the "Volitive of Fear" verb mood, marked by **-nayuka-** and using person/number endings similar to the connective moods, intransitive. As the present writer has little familiarity with this, the following examples from de Reuse are given without further comment:

Repall alingumaanga tuqunayukama. 'I was afraid that I would die.'

Yuuk nallungughtgekaq asighngaaq qapragllagnayukan tawaten kiyaghtestaqaat. 'The person that is mentally disturbed (**nallungughtgekaq**) is in restraints (**asighnga-**) to prevent him from engaging in harmful activity (**qapragllag-**)'

Gaaringhi ghhughemllu simighaqluki naavumanayukata. 'They would also replace (**simigh-**) the cartridges (of whaling bomb guns — **gaaringhi ghhughem**), in case they had gone bad.'

18.3.6 Use of the localis plural with the postbase –lghii

The plural localis ending is used with the postbase **–lghii** to mean 'when one is V-ing', perhaps literally 'among those V-ing'.[2]

Examples

Kestilghiini iigget aghviqiinaghaqluteng piiqut. 'When one is counting (**kesti-**) one crosses back and forth from hand to hand.' (from *A Dictionary of the St. Lawrence Island / Siberian Yupik Eskimo Language*, Badten, et al., 1987; p. 18)

Pennami mayulghiini quginagnaghtuq. 'When one is climbing on a cliff (**pennaq**) it's spooky .' (from Chris Koonooka)

18.3.7 Vocative forms

In 16.2.4 vocatives for demonstratives were discussed including such forms as **uyuq** '(hey) you nearby', and the plural **ukughsi** '(hey) you$_{pl}$ nearby'. There are also vocative forms for other nouns including kinship terms and personal names, formed by lengthening the last vowel of the word and adding — or replacing the final consonant with — **y**. So from **apa** 'grandfather' comes **apaay** '(hey) grandfather', and from **Umiilgu**, a personal name, comes **Umiilguuy** '(hey) Umiilgu'.

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[1] For a full discussion of postinflectional morphology with many examples see de Reuse 1994a pp. 170-230.

[2] Compare the use of the localis in for example, **aghnani ukughsi iightingnga** 'hey you all (among the) women, hide me!'. This use of the localis was first reported, for Central Alaskan Yup'ik, in Miyaoka 1985, pp. 511-512. See also de Reuse 1994a pp 32-33.

18.4 Loan words in Siberian Yupik

As is evident from the vocabularies of this book, Siberian Yupik has many loanwords from Chukchi.[1] The total number is in the hundreds with more used, in general, on the Chukotkan mainland than on St. Lawrence Island.[2] Siberian Yupik, along with Naukan and Sirenik, the other Eskimo languages of Chukotka, alone among Eskimo languages have a significant number of loanwords from another indigenous language. Chukchi loans fall into several categories. There are Chukchi words (mostly nouns) for things to which Siberian Yupiks were introduced by the Chukchis, such as **retwhan** 'cannon', **siilu** 'brass', **wapaaqa** 'opium, dried fly agaric', **perara** 'meat aspic', etc. Secondly there are Chukchi words for things that Yupiks must have been familiar with before contact with Chukchis, such as **yaywaali** 'orphan', **naayghaq** 'mountain', **apayepayiiq** 'spider', and **yugayu** 'loon'.[3] The fact that Siberian Yupik has apparently replaced pre-existing Eskimo words for these items with Chukchi words is evidence of the huge influence that the Chukchis had on Siberian Yupik culture, not limited to the language, a complete discussion of which is beyond the scope of this book. Thirdly there are several hundred particle loans from Chukchi, such as **naqam, repall, enta, enkaam, legan, wanlegi**, etc. As the reader has surely noticed, such words are often extremely hard to translate into English. It is interesting to note that no other Eskimo language (again excepting Naukan and Sirenik) has anywhere near as many particles. There has been discussion — and there is a need for more investigation — on how the presence of such particles in Siberian Yupik has differentiated aspects its grammar from that of other Eskimo languages.[4]

Siberian Yupik has certain words such as **siqineq** 'sun', **amaa** 'wolf', and **uyghak** 'rock' which it shares with Inupiaq and for which Alaskan Yupik (Central Yup'ik and Sugpiaq) has different words, and perhaps this is not surprising given the geographical proximity of Inupiaq (on the Seward Peninsula and Diomedes in particular) to St. Lawrence Island and the Yupik area in Chukotka. These probably are words from proto-Eskimo which simply are not now found in Alaskan Yupik.[5]

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[1] There are also loanwords *from* Siberian Yupik *to* Chukchi, though fewer in that direction (see de Reuse 1994a, p. 409 ff.) A word found in both Chukchi and Siberian Yupik is most likely a loan from Eskimo to Chukchi if it has cognates in North American Eskimo languages, whereas if it is restricted to Siberian Yupik (and/or Sirenik and/or Naukan) it is more likely a loan from Chukchi to Siberian Yupik especially if it has one of the characterist sound patterns that mark Siberian Yupik words of Chukchi origin..

[2] De Reuse lists almost 300 (see de Reuse 1994a, p. 330 ff); it may be that the actual number is closer to 1,000. Determining the exact number would be made difficult by the problem of distinguishing Yupik words that originated in Chukchi from Chukchi words that are used from time to time in Yupik with a greater or lesser degree of adaptation to Yupik phonolgy.

[3] The loan *verbs* from Chukchi, such as **mataawi-** 'to have a hard time', and **sisaawi-** 'to sense, guess, surmise', fit in this second category, though there may be a few loan verbs for activities learned from , or engaged in by, the Chukchis.

[4] See de Reuse 1994a, pp. 429 ff.

[5] They might have been present in Central Yup'ik and/or Sugpiaq at one time, their continued existence in Siberian Yupik reinforced by the proximity of Inupiaq. Or, perhaps even before the Yupik /Inupiaq split they were only in the northern part of Yupik which became Siberian Yupik. Naukan especially and Sirenik also have certain words in common with Inupiaq and not Alaskan Yupik, though not always the same words as Siberian Yupik.

True loan words from Inupiaq into Yupik are very few in number, if they exist at all.[1]

A few Euro-American items were introduced, with names, to Siberian Yupiks by way of the Chukchis, who themselves got the terminology from Russian. Examples are **sughma** 'chess', and **saqaara** 'sugar'.[2] However, Siberian Yupik words for most Euro-American items come from English, from the "Yankee" whalers, who frequented the Bering Strait in the mid to late 1800s and very early 1900s, and then from American traders who had posts in Chukotka even for several years after the Russian Revolution. This explains why English words are used in Chukotka as well as on St. Lawrence Island. Examples include **para** 'butter', **avlawa** (or a variant) 'flour', **tipelek** 'table', **Pureki** 'Black person' (from "Portugee"), etc., and even **ivenruutek** 'outboard motor' (from "Evinrude").[3] Of course in more recent times many more English loanwords have entered the language on the St. Lawrence Island side. On St. Lawrence Island there are a very few Yupik words that may have been borrowed directly from Russian. They include **kufi** 'coffee', **kuuni** 'horse', and **samuwaq** 'samovar', but even these may actually have come by way of Chukchi. Russians in significant numbers came to Chukotka only *after* the Russian Revolution, and barely visited St. Lawrence Island (even though it was technically under Russian control until the sale of Alaska to the United States in 1867), although they had colonized Alaska, by way of the Aleutian Islands, much earlier. This is the reason that even in Chukotka, and certainly on St. Lawrence Island, loan words used for Euro-American items introduced before about 1925 are not Russian.[4] Since the consolidation of Russian, or Soviet, power in Chukotka after the Revolution, many Russian loan words have entered the Yupik language there, sometimes with their phonology adjusted to Yupik, often not. Rubstova's dictionary contains numerous more-or-less "undomesticated" Russian loan words. Naturally few if any such words reached St. Lawrence Island.

For more on the subject of Chukchi, English and Russian loanwords in Siberian Yupik, see de Reuse 1994a, p. 295 ff.

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[1] One such is **umiilek** 'chief' from Inupiaq **umialik** 'boat captain' (literally, 'one with a boat'), but even here Yupik has analyzed the word and restored the schwa in place of Inupiaq "weak i", or else it was borrowed during a stage or from a form of Inupiaq that had shwas.

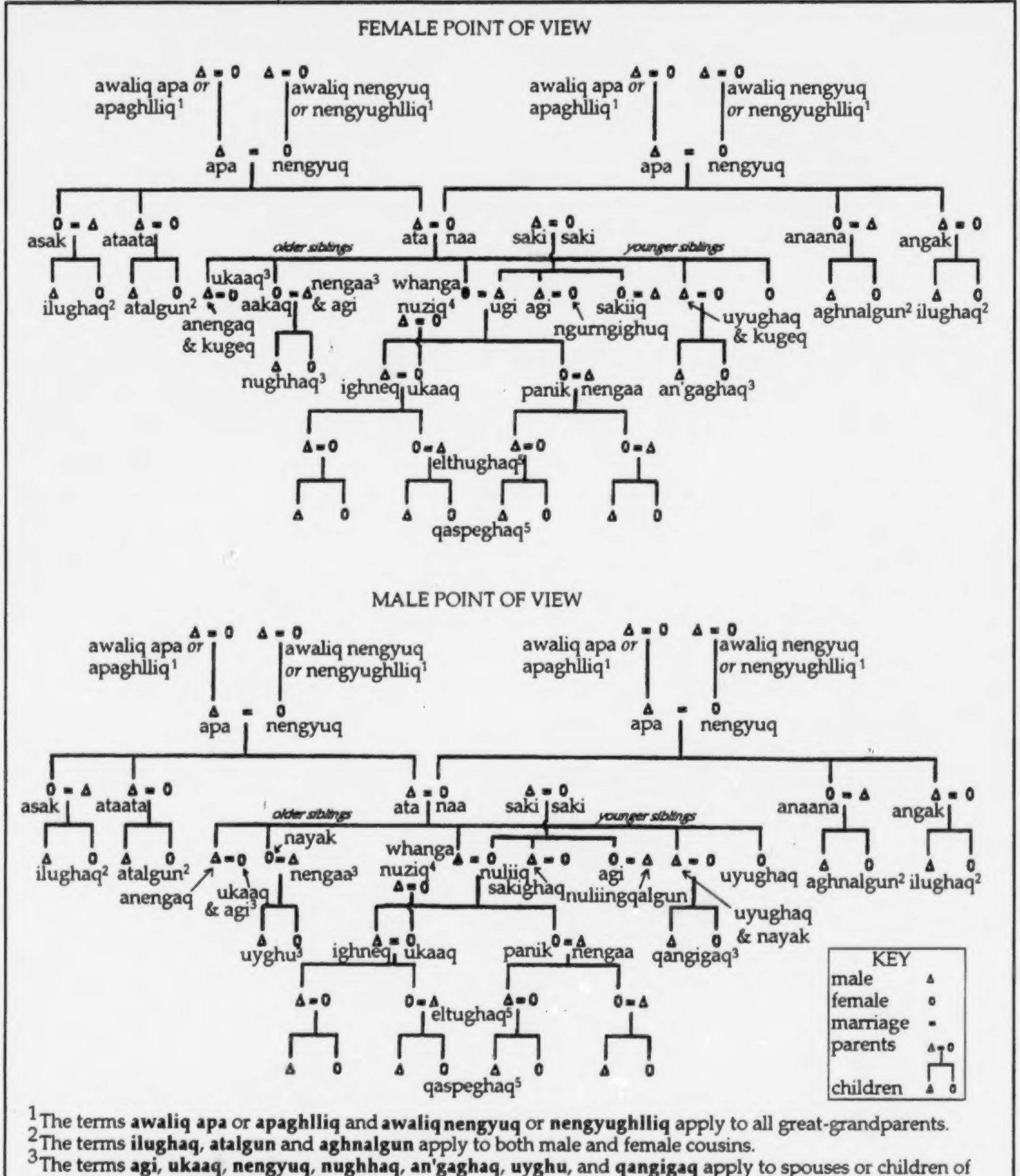
[2] Thsese words exist in Chukchi too as loans from Russian and the Siberian Yupik form is more like the Chukchi form than it would have been had it been borrowed directly from Russian.

[3] In one case, the word used in Chukotka, **tawli** 'towel' is from English while the word used in St. Lawrence Island for this, **veglluk**, is not.

[4] See also the illustration on page 56 of this volume.

18.4 Yupik kinship terms:[1]

There are two charts because males refer to nieces and nephews and certain siblings and in-laws by different terms than females do.


FEMALE POINT OF VIEW
awaliq apa or apaghlliq1
awaliq nengyuq or nengyughlliq1
awaliq apa or apaghlliq1
awaliq nengyuq or nengyughlliq1
apa
nengyuq
apa
nengyuq
asak
ataata
ata
naa
saki
saki
anaana
angak
older siblings
younger siblings
ukaaq3
nengaa3 & agi
whanga
aakaq
anengaq & kugeq
nuziq4
ugi
agi
sakiiq
ngurngighuq
uyughaq & kugeq
ilughaq2
atalgun2
aghnalgun2
ilughaq2
nughhaq3
ighneq
ukaaq
panik
nengaa
an'gaghaq3
elthughaq5
qaspeghaq5
MALE POINT OF VIEW
awaliq apa or apaghlliq1
awaliq nengyuq or nengyughlliq1
awaliq apa or apaghlliq1
awaliq nengyuq or nengyughlliq1
apa
nengyuq
apa
nengyuq
asak
ataata
ata
naa
saki
saki
anaana
angak
older siblings
younger siblings
nayak
whanga
nengaa3
anengaq
ukaaq & agi3
nuziq4
nuliiq
sakighaq
agi
nuliingqalgun
uyughaq
uyughaq & nayak
ilughaq2
atalgun2
aghnalgun2
ilughaq2
uyghu3
ighneq
ukaaq
panik
nengaa
qangigaq3
eltughaq5
qaspeghaq5
KEY
male ▲
female ○
marriage -
parents ▲-○
children ▲ ○

[1] The terms **awaliq apa** or **apaghlliq** and **awaliq nengyuq** or **nengyughlliq** apply to all great-grandparents.

[2] The terms **ilughaq, atalgun** and **aghnalgun** apply to both male and female cousins.

[3] The terms **agi, ukaaq, nengyuq, nughhaq, an'gaghaq, uyghu,** and **qangigaq** apply to spouses or children of both younger and older siblings.

[4] The term **nuziq** applies to the parents of one's son-in-law as well as one's daughter-in-law.

[5] The term **eltughaq** applies to all grandchildren, and the term **qaspeghaq** applies to all great-grandchildren.

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[1] Information primarily from Vera Kaneshiro, Marie Oovi, Anders Apassingok and Willis Walunga.

English equivalents of Yupik kinship terms:

aakaq	female's older sister
aghnalgun	parallel-cousin (that is, parent's same-sex sibling's child) through aunt
agi	man's brother's wife, man's wife's sister, woman's sister's husband, woman's husband's brother
an'gaghaq	woman's brother's child (nephew or niece)
anaana	maternal uncle
anengaq	older brother
angak	maternal aunt
angayuqaq	parent *(not on chart)*
anglegun	sibling *(not on chart)*
apa	grandfather
apaghlliq	great-grandfather
asak	paternal aunt
ata	father
ataata	paternal uncle
atalgun	parallel-cousin (that is, parent's same-sex sibling's child) through uncle
avaqutaq	child, offspring *(not on chart)*
awaliq apa	great-grandfather
awaliq nengyuq	great-grandmother
eltughaq	grandchild
ighneq	son
ilughaq	cross-cousin (that is, parent's opposite-sex sibling's child)
kugeq	female's brother
naa	mother
nayak	male's sister
nengaa	sister's husband (one type of brother-in-law), son-in-law
nengyughlliq	great-grandmother
nengyuq	grandmother
ngurngighuq	woman's husband's brother's wife
nughhaq	woman's sister's child (nephew or niece)
nuliingqalgun	man's wife's sister's husband
nuliiq	wife
nuziq	child's spouse's parent
panik	daughter
qangigaq	man's brother's child (nephew or niece)
qaspeghaq	great-grandchild
saki	father-in-law, mother-in-law
sakighaq	man's wife's brother (one type of brother-in-law)
sakiiq	woman's husband's sister (one type of sister-in-law)
ugi	husband
ukaaq	brother's wife (one type of sister-in-law), daughter-in-law
uyghu	man's sister's child (nephew or niece)
uyughaq	younger sibling

18.5 Exercise

Take the following Yupik kinship terms and *define* them, in Yupik, following the pattern: *eltughaq:* ***Eltughaqanka*** *avaqutaghma avaqutiit.* 1) ilughaq, 2) atalgun, 3) aghnalgun, 4) apa, 5) nengyuq, 6) saki, 7) nuziq, 8) sakighaq, 9) ngurngighuq, 10) nuliingqalgun, 11) kugeq, 12) ukaaq, 13) nengaa, 14) uyghu, 15) qangigaq, 16) nughhaq, 17) an'gaghaq, 18) qaspeghaq, 19) agi.

18.6 The Cyrillic writing system for Yupik

On the Asian side Yupik has been written for many decades using a modification of the Russian Cyrillic alphabet. Over the years the system has changed, and one can see a number of variants. For more information on the history of Cyrillic writing for Yupik see Krauss 1975. There are quite a few books of various sorts in Yupik written in Cyrillic (see the Bibliography for a partial listing).

The chart below shows the Cyrillic equivalents of the Latin letter orthography for Yupik.

Consonants:

p	**t**			**k**	**kw**	**q**	**qw**		
п	т			к	кў	ӄ	ӄў		
v	**l**	**z**	**y**	**r**	**g**	**w**	**gh**	**ghw**	
в	л	з	й	р	г	ў	ӷ	ӷў	
f	**ll**	**s**		**rr**	**gg**	**wh**	**ghh**	**ghhw**	**h**
ф	ль	с		ш	х	хў	ӽ	ӽў	г
m	**n**				**ng**	**ngw**			
м	н				ӈ	ӈў			
m m	**n n**				**ngng**	**ngngw**			
мь	нь				ӈь	ӈьў			

Vowels:

i		**u**
и		у
	e	
	ы	
	a	
	а	

Vowel length may be shown by macrons over the vowels (ӣ for **ii**, ӯ for **uu**, а̄ for **aa**), but this is only done in academic grammars and dictionaries, or sometimes to remove ambiguity.

In the Cyrillic system there are no "fricative undoubling / automatic devoicing" rules (see 1.4), but there are certain other conventions. Importantly,

(1) **ya** and **yu** are written **я** and **ю** (and **yaa** and **yuu** as **я̄** and **ю̄**), rather than **йа** and **йу**, so, for example, **yuget**, 'people, men', is written **югыт** (rather than **йугыт**), and **ayaaguq**, 'he went blind', is written **ая̄гуӄ** (rather than **айа̄гуӄ**).[1]

(2) when **я** or **ю** follow a consonant, the "soft sign" **ь** is written between that consonant and **я** or **ю** , so, for example, **angyaq**, 'boat', is written **аӈьяӄ**, and **neghyugtuq** 'he wants to eat', is written **ныӷьюхтуӄ**.

(3) **a** and **u** are written as **я** and **ю** when they follow **s, z, l** or **ll**, so that, for example, **salugtunga**, 'I was in dire need of water', is written **сялюхтуӈа** (rather than **салухтуӈа**).[2]

Instead of the "hooks" on **ӄ**. **ӈ**. **ӷ** and **ӽ** apostrophes may be used: **к'**, **н'**, **г'** and **х'**, and sometimes hooks are used with one, two or three of these letters and apostrophes with the other(s).

The labialization symbol **ў** is written either before or after the consonant it labializes, thus **ўк** or **кў**, in such a way that it will be next to a vowel. For example, **aakw**, 'blood', is written **а̄ўк**, but **aakwa**, 'my blood', is written as either **а̄ўка** or **а̄кўа**.

w is often written as **гў** rather than just **ў**.

Initial **ы** is often left out before a cluster of voiceless consonants, so **esla** 'weather, awareness, world', may be written as simply **слъя** (rather than as **ыслъя**), and **elpek** 'you', may be written as simply **лъпык** (rather than as **ылъпык**).

The letter **г** is used for both **g** and **h** (since Russian has no "h" sound).[3]

The devoicing sign, **ъ**, for voiceless nasals is often omitted (especially with **m**), when the nasal in question follows a voiceless consonant, giving a kind of unintentional automatic devoicing. Thus **qikmiq**, 'dog', is often (or usually) written simply as **ӄикмиӄ** (rather than as **ӄикмъиӄ**).

Example of Cyrillic Yupik with Latin letter transcription and translation

Уксюми ынка̄м кӣгми иваӷинӣӽтыт тыӷикусяӷнӣӷаӄут. Кӣгми сиӄиныӄ
Uksumi enkaam kiigmi ivaghiniightet teghikusaghniighaqut. Kiigmi siqineq

тывигатуӄ аӷныӽтӯма̄н, унухтӯма̄н. Аӈьяӽпагыт ынка̄м
tevigatuq aghneghtuumaan, unugtuumaan. Angyaghpaget enkaam

тыӈыхкаюгыт тагитаӄут ныӷьяӽӄамыӈ ынка̄м сяӈӄутнъыӈ.[4]
tengegkayuget tagitaqut neghyaghqameng enkaam sanqutneng.

'In the winter and in the sumer hunters hunt game animals. In the summer the sun never sets all day, all night. Ships and airplanes bring foodstuffs and goods.'

For a set of lessons in reading *and writing* Cyrillic Yupik, see Jacobson 1990a.

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[1] This convention of using **я** and **ю** however is not followed in the collection of stories, Menovschikov 1988.

[2] This convention is due to the way in which Russian speakers, conditioned by the patterns of their language, hear Yupik vowels in these environments, and this convention is not followed in the collection of stories, Menovschikov 1988.

[3] It has been suggested by Michael Krauss that the "hard sign", **ъ**, alone would make an ideal symbol for **h**.

[4] From Aynana and Analkvasak *Bukvar'* 1985.

The table below gives the Cyrillic alphabet for Yupik, including cursive forms, in the order in which the alphabet is given in the dictionary, Rubtsova 1971, p. 14. Latin-letter, St. Lawrence Island, orthography equivalents are given to the right. Cyrillic letters in lightface type and parentheses are found in Russian words used in Yupik in Chukotka, and such words are listed in Rubtsova 1971 right along with regular Yupik words. English equivalents or approximate equivalents of these letters are given in parentheses.

А а	*Аа*	a	(О о)	*Оо*	(o)
(Б б)	*Бб*	(b)	**П п**	*Пп*	p
В в	*Вв*	v	**Р р**	*Рр*	r
Г г	*Гг*	g	**С с**	*Сс*	s
Ӷ ӷ	*Ӷӷ*	gh	**Т т**	*Тт*	t
(Д д)	*Дд*	(d)	**У у**	*Уу*	u
(Е е)	*Ее*	(yeh)	**Ў ў**	*Ўў*	w
(Ё ё)	*Ёё*	(yo)	**Ф ф**	*Фф*	f
(Ж ж)	*Жж*	(zh)	**Х х**	*Хх*	gg
З з	*Зз*	z	**Ӽ ӽ**	*Ӽӽ*	ghh
И и	*Ии*	i	(Ц ц)	*Цц*	(ts)
Й й	*Йй*	y	(Ч ч)	*Чч*	(ch)
К к	*Кк*	k	**Ш ш**	*Шш*	rr
Ӄ ӄ	*Ӄӄ*	q	(Щ щ)	*Щщ*	(shch)
Л л	*Лл*	l	**ъ**	*ъ*	*hard sign*
Лъ лъ	*Лъ лъ*	ll	**Ы ы**	*Ыы*	e
М м	*Мм*	m	**ь**	*ь*	*soft sign*
Н н	*Нн*	n	(Э э)	*Ээ*	(eh)
Ӈ ӈ	*Ӈӈ*	ng	**Ю ю**	*Юю*	yu/u
Нъ нъ	*Нъ нъ*	nn	**Я я**	*Яя*	ya/a

18.7 Exercise

The school level story below, about children named Pataq, Kanuq, Tina and Ipa, is by Vera Kaneshiro (Uqiitlek) (Kaneshiro 1974). Transliterate it back into the St. Lawrence Is. orthography, translate and parse (grammatically analyze).

Ункусықулӷӣк[1]

"Сянақсин?" а̄пта̄ Патам. "Сяңама?" пӣ Канум. "Қимухсиӷьюхсин[2]?" а̄пта̄ Патам. "А̄." акита̄[3] Канум. Патанкук Кананкук ята̄ҳқук[4]. Қикмъит қаӷлӣк[5]. "Навык пинақыстуң?" а̄пта̄ Канум. "Қымимун[6] агавык," пӣ Патам. Патанкук Кананкук аӷуляқук. Имани сюкатук. Та̄гани қикмъихкынка[7] паңалгута̄к[8]. Сюкера̄к[9]. Ўата[10] қикмъихкынка раңалгута̄к. Қынўат қа̄сқамун[11] та̄нгавык пӣт. Пиялӷӣмык ыснъами кана айвық малъу[12]. Кавӣӷа̄к[13] ма̄лӷук ныӷақыфтук, "кана, Қикмъит қӣфтики[14] тумынун," пӣ Патам. Иглыҳтук. "ка̄сяҳтуҳтукуң," пӣ Патам. Ка̄тӣк ункусыт. "Ӣ-и[15], на̄псима̄т[16]!" пӣ канум. Уйӷиӷлюки[17] қикмъит на̄птақ[18] ӣксяҳтуӷа̄к[19]. Патам ӣклюку кавӣқ тӯна̄ Канумун. Канум қамийым[20] па̄ра̄кун[21] қыпута̄[22]. "Ункусық алъя сӣфтахка[23]," пӣ Патам. Та̄қлъютык ӯхлъютык[24] қамийыгныкун аӷуляқук. Тагимун[25] қикмъӣк сюкырала̄таҳтут. Пиялӷӣмык анипа налюглюни тумыт сяниңитнъи иңа. Ка̄сяҳтуӷа̄к анипа тыңуқ. Қикмъит иўырңа ўата тумытхун паңалыхтут. Тагӣк қимухсик сюкалъютык. Ка̄сяҳтуӷьяйык Тинанам ысҳаӷа̄к. Тинанам пӣ Ипи, "Ука

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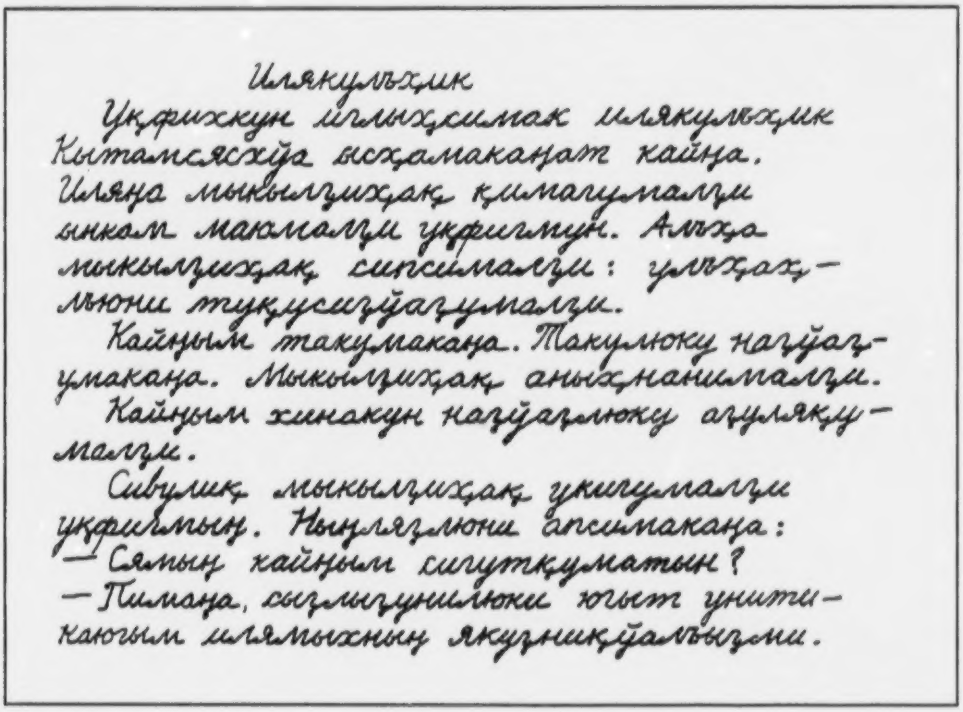
[1] ункусықу- 'to check traps'
[2] қимухсиӷ- 'to take a dogteam ride'
[3] акиты- 'to respond'
[4] ятаҳқы- 'to get ready'
[5] ңаӷлю- 'to harness'
[6] қымиқ 'hill'
[7] ending -хкынка 'their (two) three or more N-s' (relative case)
[8] паңалыг- 'to run (of an animal, on four legs), with postbase here, 'to cause to run'
[9] сюкыра- 'to go very fast'
[10] ўата 'more' (particle)
[11] Қа̄сқақ 'highest part of beach'
[12] малъю 'beached carcass'; this sentence has no actual verb, see 18.3.2
[13] postbase -ӷақ 'young N'
[14] қӣфты- 'to turn (them)'
[15] ӣ-и 'look!'
[16] на̄пты- 'to catch with a trap or net'
[17] уйӷиӷ- 'to anchor (boat or dogteam)'
[18] non-productive postbase -ақ 'one that's been V-ed'
[19] ӣкы- 'to remove'
[20] қамия^{s} 'sled'
[21] па̄рақ 'handlebar' (from English)
[22] қыпуты- 'to tie, to fasten'
[23] сӣфты- 'to set (trap, net, etc.)
[24] ӯхты- 'to get up onto something'
[25] тагимун 'coming home'; see 17.3.2

Патанкук Канункук!" "Пāйӷылътыгныкык," пӣ Ипим. Кāлъюкык ақфāснъақ[1] малихтахқыт, кынляңа[2] мануӷамун[3] кāсяйык. Кāсята такӯāхкыт. Патанкук Канункук қикмьит макуҳқуӷӣк[4]. Патам тӯнā кавӣҳтани[5] апаминун. "Аң[6] Апа, ылъпык пигу." Апаңан қуякā[7]. Пӣ Апам, "Игамсиқанаҳалык уна Пата."

The selection below, a translation from Tolstoy (in Aynana and Analkvasak *Bukvar'* 1985), is here presented in *cursive* Cyrillic as it would normally be handwritten.



Илякулъҳик

Уқфихкун ӣглыхҳимак илякулъҳик Кытамсясхӯа ысҳамакаңат кайңа. Иляңа мыкылӷиҳақ қимагумалӷи ынкам маюмалӷи уқфигмун. Алъҳа мыкылӷиҳақ сипсималӷи: улъҳаҳлъюни тукусиӷӯаӷумалӷи.

Кайңым такумакаңа. Такулюку наӷӯаӷумакаңа. Мыкылӷиҳақ аныҳнанималӷи.

Кайңым хинакун наӷӯаӷлюку аӷуляқумалӷи.

Сивулиқ мыкылӷиҳақ укигумалӷи уқфиӷмың. Ныңляӷлюни апсимакаңа:

— Сямың кайңым сигутқуматын?

— Пимаңа, сыӷмыӷунилюки югыт унитикаюгым илямыхның якуӷниқӯалъыӷми.

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[1] ақфāснъаң 'running' (particle from the verb ақфāты- 'to run')

[2] кынляңа 'until' (particle used with the consequential I mood)

[3] мануӷақ 'front of house'

[4] макуҳқуӷ- 'to unharness'

[5] postbase тақ 'possessor's caught N'

[6] аң 'here, take it!'

[7] қуякы- 'to be thankful to'

BEST COPY AVAILABLE

ANNOTATED TRADITIONAL YUPIK STORIES

Bases, postbases and enclitics not presented as vocabulary in the chapters of this volume are footnoted here, but once such a morpheme has been footnoted for a particular story, it is not footnoted again for that story, although it will generally be footnoted if it occurs again in a subsequent story. All grammatical constructions in these stories are discussed, or at least mentioned, in the chapters of this book, but for certain endings one may have to consult Appendix I.

A variety of different types of traditional stories are represented here. The reader will notice that the stories from Chukotka sometimes have different forms of words and postbases — if not different lexicon altogether — than those from St. Lawrence Island.

1) **Meteghlluk** (Ayveghhaam[1] ungipaghallgha[2])

The general theme of this story is common in Eskimo stories from other areas as well as the Siberian Yupik area. From Badten and Krauss, 1971, pp. 29-30, and Rubtsova 1954, pp. 133-134

Iimnanguq. Meteghllugyaget[3] naghuyaghllak[4] aqelqangllaamakangat[5]. Naghuyaghllak meteghllugnun aglaamalghii. Aglaghyan tuqunnaqumakangat. Naghuyaghllak meteghlluget umiilgita[6] aapsimakangat, "Nani tuqunnaqsiken?"

Naghuyaghllagem pimakanga, "[7]Enankin samani nateghmi tuqutengnga, naghuyani[8] maani aawhtuukut[9]. Taghnughhaat aakwa tutmaaskumegteggu[10], aqnighluteng[11] tuqullequt." Naghuyaghllak meteghllugyaget nateghmun[12] aatghusimakangat[13].

Naghuyaghllak meteghllugyaget aapsimakangat, "Nani tuqunnaqsiken?"

Naghuyaghllagem pimakangi, "Enankin qakmani tuqutengnga, naghuyani maani aawhtuukut. Taghnughhat nateghmun aatqaghtaquyeng[14], aawhkun tuuskuyeng[15] aqnighluteng tuqullequt." Naghuyaghllak meteghllugyaget eslamun aanusimakangat.

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[1] Ayveghhaq*, personal name,

[2] –lleq 'one(s) the possessor V-ed

[3] @~(yaga^{e} 'lots of N, multiplicity of N'

[4] naghuya 'gull'

[5] –ngllagh- with transitive ending here means 'to make N out of object'

[6] umiilek 'leader, boss' (from Inupiaq)

[7] enankin 'it would be best that ...' (particle)

[8] see footnote to 18.3.6

[9] +tu- 'to have a lot of N'

[10] tutmagh- 'to step more than once on (it), to walk on (it)'

[11] aqnigh- 'to be in pain'

[12] nateq 'entranceway esp. tunnel entrance to old style house'

[13] ategh- 'to go down, to get down off something'

[14] ––qaghte- 'to suddenly V'; -agh- 'to V a little' (?)

[15] tuute- 'to step on something'

Aaplaataamakangat, "Nani tuqunnaqsiken?"

"Enankin esnami tuqutengnga. Esnami tuquskufsinga pinighllequnga, qayughllak esnami taghnughhaat aakwa tutmaaskumegteggu, aqnighluteng tuqullequt." Naghuyaghllak meteghllugyaget esnamun atghaasimakangat. Esnami tuqunnaqaat.

Naghuyaghllagem waamtii[1] mateghllugyaget, "Kii, sangwaa[2] aagna meteghllugyaget qerngughfikatgu[3]? Llangaqa[4] mallughllak[5]!

Meteghllugyaget taagavek esghaamalghiit[6]. Esghaamaluki, naghuyaghllak tengumalghii. Tengluni meghqun nalugumalghii. Nalugluni, araamalghii[7], "[8]Qeyeng, qeyeng, qeyeng waamtamsi. Tuqunnaanghitaghpesinga."

Qamagtuq. Tefaay![9]

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[1] waamte- 'to fool, to tease'
[2] sangwaa = sangaawa
[3] qerngughte- 'to assemble'
[4] llangaqa 'it appears to be ..., apparently' (particle)
[5] mallu 'beached carcass'
[6] esghagh- 'to look' rather than 'to see' here
[7] aragh- 'to cry out'
[8] qeyeng 'caw'
[9] tefaay - formulaic expression at conclusion of story; said to represent spitting

2) Qateghyiighaghhaq[1] (Ayveghhaam ungipaghallgha)

From Badten and Krauss 1971 pp 31-32. Original in Rubtsova 1954, p. 138,.

Iimnanguq. Qateghyiighaghhaq aghnaghaghhaam pimakanga, "Qateghyiighaghhaay, meghtaa!"

Qateghyiighaghhaam pimakanga, "Iwerngaqun[2] qiighnillequnga[3]."

Aghnaghaghhaam pimakanga, Enan[4], uqfigkun[5] akuqaghhaaten[6]. "

Qateghyiighaghham pimakanga, "Iwerngaqun sukillequnga[7]."

Aghnaghaghham pimakanga, "Enan anengaghpek ayapghaataghhaghqek[8] aallukek."

Qateghyiighaghhaam pimakanga, "Iwerngaqun piiglleqagka[9]."

Aghnaghaghham pimakanga, "Enan naagpek[10] sikughhwaaneng kakinakegken[11]."

Qateghyiighaghham pimakanga, "Iwerngaqun ayemlleqaqa[12]."

Aghnaghaghhaam pimakanga, "Enan atagpek[13] ipegsaakaghaaneng[14] ipegsaghnaken[15]."

Qateghyiighaghhaam pimakanga, "Iwerngaqun naafqelleqaqa."

Aghnaghaghhaam pimakanga, Iiwen, Qateghyiighaghhaay, meghtanghilkuvek, ighsakuvek[16], tuqulluten, gaaghluten, neghelleqamken.

Qateghyiighaghhaq alingumalghii[17].

Alingluni meghtaamalghii.

Qamagtuq. Tefaay!

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[1] qateghyiighaq* 'small bird'
[2] -qun 'certainly' (enclitic)
[3] qiighnite- 'to slip, esp. on ice'
[4] enan 'it would be best in that case' (particle)
[5] uqfik 'bush, tree'
[6] akuqagh- 'to grab'
[7] sukite- 'to get a thorn, splinter, etc. in one's flesh'
[8] ayapghaataq 'mitten'; changed from Rubtsova's aghilluk , the word used in Chukotka for this
[9] piigte- 'to tear'
[10] changed from Rubtsova's naavek, the form used in Chukotka
[11] changed from Rubtsova's ukini-, the word used in Chukotka
[12] ayemte- 'to break, to snap (a skinny object)'
[13] changed from Rubtsova's atavek, the form used in Chukotka
[14] ipegsaan 'whetstone'; @kaghaq 'small' – this postbase is used only with bases that end in te and it drops the te
[15] ipegsagh- 'to sharpen, to whet'
[16] ighsa- 'to refuse'
[17] changed from upugh- 'to get startled'; in the following line Rubtsova had alinge- too

3) Kiiluuq[1] (Kesliim[2] ungipaghallgha)

This is a cautionary tale for children warning of the consequence of improper behavior. From Orr, 1975

Ungipaghaninguq imani taana aghnaghaghhaq, aatgha Kiiluuq. Elngaatall agghiyugneghllugllak[3] ama aaghhneghllugllak[4]. Angayuqani anglegutnillu pinighqesiigalkangi[5], naqam panignaghllak[6]. Tawaten ataasimi aghneghmi Kiiluuq aaghhneghlliqumalghii[7] esnamun samavek elqwaaghyaghnaluni. Qenwat naangan maligsimakanga. Kii, qagighllaguftughnguq[8]. Kiiluuq elqwaaghniighpenani qagit esnengitniteghngaaghmi naghaaghumalghii. Qenwat nallunghani[9] qagit kasugumakangat[10] ghhuughaghtesluku[11]. Iitek[12] naangan akuqaghnaqumayaqanga[13]. Siingenllu[14] aga kalevuq.

Kiiluuq liisalghiimi saam mangteghaghllagem ilunganiteftuq. Pineghllulghiimeng[15] taghnughhaghmeng taana mangteghaq imaqeftuq[16]. Tamaanguq taghnughhaat akmagluteng kalngagameng pegnem[17] piyugaqeftut. Yugrukutaaghllagem[18] takuluku nekevesqumakanga. Tuunumakanga kalngagaq uqigllak[19]; akmagtesimakanga. Kiiluum akmaga[20] agghiyugniqellghaneng aaghhneghlliqellghaneng imaqeftuq. Meghnughluteng aghuliighnaqenghata yugrukutaaghllagem kagsagmigaqegkangi[21]. Kiiluuq meghnughtuq, qiyaluni lliightuq. Qiyamaghmi pimalghii, "Sanganlli[22] agghiyugniqumazinga,

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[1] Kiiluuq, personal name

[2] Kesliq*, personal name, Sharon Pungowiyi

[3] agghiyugneghlluk 'insistent person' (in a bad sense); 'spoiled person', from agghi- 'to decide', '@~(yug- 'to want' and +neghlluk 'one who tends to V, with bad results for others'

[4] aaghhneghlluk 'strong-willed person', from aaghhe- 'to run free'

[5] pinighqe- 'to live pleasantly'; +sigh- 'to wait for or cause one to V'

[6] panignaq 'favorite daughter'

[7] –liqe- 'to be afflicted concerning one's own N'; with this and other postbases that begin with li the l and the preceding vowel are often deleted

[8] qagi 'wave, breaker'

[9] nallu- 'to not know, to be unaware' (intrans. only; cf. nalluke-); –/+neq 'state of V-ness, activity of V-ing'; there may be two postbases, –neq and +neq.

[10] kasug- 'for waves to hit object'

[11] ghuughagh- 'to gasp'

[12] iitek 'at least; still' (particle)

[13] akuqagh- 'to grab'

[14] siingen 'nevertheless' (particle)

[15] –neghllug- is the verbal counterpart of –neghlluk discussed in a previous footnote

[16] imaqe- 'to be full'

[17] pegnem 'with effort' (particle)

[18] –ghrukutaaq 'huge N'

[19] uqik 'weight'

[20] akmak 'backpack'

[21] kagsagmig- 'to whip'

[22] +lli 'again' (enclitic)

aaghhneghlliqumazinga? Nutaantuq[1] pinitun kiyaghlleghhiinga." Legannguq nepiightuq . . . neminun uteghniimalghii. Taagken ima Kiiluuq piniighquumakanga[2], agghiyugniqnaniimakanga[3], aaghhneghlliqnaniimakanga.

Tefaay!

---

[1] nutaan 'now finally and for the best'; +tuq 'hopefully' (enclitic used with optatives)
[2] piniighte- 'to improve, to become better' (optional impersonal agent verb)
[3] optional impersonal agent verb

4) Meteghllugllagenkuk Anipaghllagenkuk (Iteghyaghaam[1] Anagutaghmun[2] neghighluku[3] apellgha[4])

This animal fable explaining the origin of certain natural phenomena is told by Eskimo groups from Greenland to Asia. From Apassingok, et. al, 1989, p. 222.

Ungipaghaninguq imani meteghlluget, anipat qateperewaaghuyalghiit[5]. Anipankuk meteghllugenkuk piniqutepigsalghiik, quunpeng qerngaghmetaqelghiik.

Tawaten kiyaghteghngaagmek[6] anipam meteghlluk pimakanga, "Yeqay igaqraghwaaghuteltung[7], pinighnaghsaateltung[8]."

"Aa-a!" meteghllugllagem aangghaghsimakanga[9]. "Elpek sivuklaken." Anipaghruk[10] aangghumalghii.

Igaasitaq[11] ketfaamakangak silugkaaghhaghmengllu[12]. Igaasitaq taana nanim[13] ellngaatanganeng[14], qulmesiitem puyaaneng[15] akuutkameng[16] imalek[17] tagnepiglleghhiimeng[18].

Anipaghllagnguq aghuliighwaaghluni igaghtesimalghii, repalnguq qavaamalghii. Meteghllugllagemnguq pinighsapiglluku elngaatall igaqraamakanga. Taaqluku taghtughsimakanga.

Anipaghrugem taghneghani[19] meghaaghhaghmi[20] esghaghyaqminigu imaninguq pinightuq. Taagkennguq ima anipat igaghrakguughtekaaftut[21].

Anipam meteghlluk pimakanga, "Heng[22], elpegngam."

"Aa-a", meteghlluk aangghumalghii.

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[1] Iteghyaghaq*, personal name
[2] Anagutaq, personal name, Leonard Nowpakahok
[3] neghigh- 'to have happened long ago' (used with the transitive subordinative)
[4] apegh- 'to tell'; –lleq 'one(s) the possessor V-ed
[5] qategh-'to be white'; –perewaaq 'one that is all N or all V'
[6] the duality of the ending is reflected in g replacing gh in the concessive marker here; cf. 12.3.2.
[7] igaqragh- 'to make a design'; –(ngw/ghw/w)aagh- 'to thoroughly V'
[8] pinighnagh- 'to be pleasing'; +sagh- 'to cause one to V'
[9] angegh- 'to assent, to agree'; ~aghte- 'to suddenly V'
[10] –ghruk 'big old N'
[11] igaasitaq 'ink', from igagh-
[12] silugkaaq 'quill' (from siluk 'feather')
[13] naniq 'seal-oil lamp'
[14] ellngaan 'greasy residue from seal-oil lamp' (from ellngagh- 'to leak out liquid')
[15] puyaq 'rancid residue of oil from blubber'
[16] akuute- 'to mix'
[17] imaq 'contents'; the word imalek apparently serves as a sort of verb for this sentence
[18] tagnegh- 'to be black'
[19] taghneghaq 'image, reflection, likeness'
[20] meghaaq 'puddle'
[21] igaghrakguughte- 'to have attractive designs' (optional impersonal agent transitive verb)
[22] heng – perhaps the caw of the bird

Anipam siluk igaasitamun nepluku[1] meteghlluk agtuqaamayaqanga[2] aganguq nalukaatuq[3] qalghiqaamaghmi[4], "Qung[5]!"

Anipam pimakanga, "Uuk[6], aghuliilluten[7]; seghletun pislequten!" Amawhanguq agtuqanghatni tamaani naluumsituq[8] qalghiimaghmi, "Qung, qung, qung!"

Anipaghllagemnguq piiqaa, "Aghuliilluten qenwat naafqestan igaqralqa."

Taawanguq meteghllugllak qapragllak qalghiqaqumaghmi[9] nalughqutaghllak[10] tamaani. Qenwatlunguq anipaghllagem ugumiyagulluku[11] igaasitamineng meteghllugllak kuuveghllagumakanga[12]. Aganguq qalghighrugumaghmi[13] tengqaghtuq, "Qghwaaq[14], qghwaaq, qghwaaq!"

Taagkennguq ima meteghlluget tagneghtekaaftut[15]. Enkaamnguq allamengllu[16] ilakunnaniimaftunnguq·

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[1] nepte- 'to dip into liquid'
[2] agtugh- 'to touch'; –qagh- 'to merely V, to briefly and suddenly V'
[3] nalukaate- 'to jump away'; the preceding particle, aganguq, and the use of the indicative signal a change of subject
[4] qalghigh- 'to make a cry' (of an animal)
[5] qung – the caw of the bird
[6] uuk 'oops, watch out!'
[7] aghuliite- 'to be motionless'
[8] naluumsite- 'to jump back'
[9] -qaqu- 'to repeatedly V' (?)
[10] nalughqutagh- 'to jump around'
[11] ugumi- 'frustrated' (emotional root); @~ƒyagute- 'to come to feel R (toward)'
[12] here the object of the verb kuuve- 'to spill' is the thing onto which the spilling occurs and the substance spilled is expressed with the ablative-modalis
[13] –ghrug- 'to V in a big way'
[14] qghwaaq – the caw of the bird
[15] tagneghte- 'to become black'
[16] alla 'other'; here allamengllu 'in contrast to before' (?)

5) **Aghnaghaghyaget**[1] (Ayveghhaam ungipaghallgha)

This is about an ogre capturing people who are later freed, which is a common theme in stories. From Badten & Krauss 1971, pp. 71-75, and Rubtsova 1954, pp. 345-347.

Iimnanguq. Aghnaghaghyaget pagunghaghyaamalghiit Aghnaghaq ataasiq tamaani qavaamalghii. Qavaamaluku teghsaneghmeng[2] aghtuqiinaghyamegteggu mangteghameggnun taglaghtuusimalghiit[3].

Aghnaghaq qevuulluni qavaamalghii. Qavaamaluku yugrukutaaghllak[4] tagimalghii. Kaalluni aghnaghaq qavalghii keneghmigumakanga[5]. Naayvamun kaalluni meghqun iveghluni[6] inglunganun[7] aghviimalghii. Aghviisamigu mangteghaminun aglaasimakanga. Kaatulluku itghusimakanga.

Aghnaghaq teghtughyalghiimi mangtegham ilunganiteftuq. Yugem aapsimakanga, "Teghtughsiin?"

"Aa, teghtughtunga."

"Whanga [illegible]gitamken, qayughllak panigilnguunga. Inqun[8] gaaghtengiighhaaluten[9]." Taagken yuuk nepiighumalghii. Neghumalghiik. Neneghmeng taaqlutek ingaghquusimalghiik.

Taagken qavaamalghiik. Unaami teghtughlutek aqumumalghiik. Aqumlutek neghumalghiik. Neneghmeng taaqlutek yugem aghnaghaq pimakanga, "Iyataamaghpek kiyaghtegpenang; neghaqi. Neqa allaghhiinaq[10] uglapigtuq. Iiwen[11] sameng neghyugaqegkuvek neghaqi."

Llaaghanwha aghnaghaam nagaquumakanga. Taagken aanumalghii. Llaaghanwha aghnaghaq palaghhaghmeng[12] iyataneghmini neghaqelghii. Yugrukutaaghllak tagineghmini aghveghmeng aavneghmeng keneghmigluni. Aghnaghaq qugiliiq[13]. Unaaqunneghagu[14] yugrukutaaq aghulaqaqelghii. Aghnaghaq neghyuneghmini neghaqelghii. Tawatestaaghhiinaq.

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[1] @~ɣyaga^{e} 'lots of N, multiplicity of N' (used in plural generally)
[2] see 18.2.3
[3] +tugh- 'to keep V-ing'
[4] -rukutaaq 'huge'
[5] keneghmig- (or kenighmig-) 'to put and carry in the pulled up hem of one's outer garment'
[6] ivegh- 'to wade'
[7] inglu 'opposite'
[8] inqun 'in order that' (particle)
[9] +(s)ta 'one who V-s as an occupation'; –ngiighhaq 'little N'
[10] ~:(ng)inaq* 'only N', but here allaghhiinaq 'a variety'
[11] iiwen 'once again' (particle)
[12] palaghhaq 'a small amount'
[13] qugili- 'to put on weight'
[14] unaaqute- 'for morning to come' (optional impersonal agent transitive verb)

Maaten ilangani minglemeng[1] akangqumeng[2] aghnangestaghhaq[3] aanqaghsimalghii[4]. Aanqaghlluni aghnaghaq aghyuughumakanga, "Sangavek yeghrat[5] uglapiglluku[6] neghsin? Yugrukutaaghllagem waamtaaten[7], inqun qugilikuvek naayvam esnenganun aglaalleqaaten. Kaatuskuniten ighugken, talligken uyghagmeng aangelghiimeng ngiighqughlleqaak[8]. Ilanga aghnaghaq tazinga suflitaghtaaghaquq[9] naayvam esnengani. Qevuulluni seghletun kiyaghtaquq, talwa[10] qapragpenani. Elngaatall qevuulluni aqnighaquq[11]." Taagken aghnaq nepiighumalghii. Nepiighluni, minglemun akangqughhaghmun iitghumalghii.

Taagken aghnaghaghhaq sumeghtaghaamalghii. "Esghaghhu siighnam[12] aqeftaghaagha[13] meghmeng imighyaqumkun[14]! Ighivgaqun[15] neghesqesaqanganga, whaten pinayaghaqa[16], 'iiwenllu neneghmeng taaqaqunga; tagiiquten.' Llaaghanwha neghnayanghitunga."

Taagken aghnaghaam siighnam aqeftaghaagha meghmeng imiimakanga. Imighluku qumigumakanga[17]. Mulunghituq[18] yugrukutaaq tagimalghii. Kaalluni iteghyalghiimi aghveghmeng aavneghmeng[19] keneghmigluni. Aghnaghaq aapsimakanga, "Qaywa[20] neghaqsiin?"

"Aa, neghaqunga. Repall aqsaka eslemkaghaghteghllagtuq[21]." Taagken yugrukutaaq neghumalghii. Neneghmeng taaqluni allighat[22] saaglluki[23] ingaghquullutek qavaasimalghiik. Unaami teghtughlutek yugrukutaaq

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[1] mingla^{e} 'wall'
[2] akangquq 'knot'
[3] –ngestaq 'little N'
[4] –qaghte- 'to suddenly V'
[5] yeghrat 'much too much' (particle)
[6] Concerning the use of transitive subordinative with a verb that is normally intransitive only see 7.3.3 footnote 2.
[7] waamte- 'to tease, to play around with, to fool'
[8] ngiigte- 'to weigh down'
[9] suflitaq 'stomach', suflitagh- 'lying on the stomach' (postural root); +aagh- 'to keep on V-ing, to repeatedly V' (with bases, and expanded bases that end in te)
[10] talwa 'in addition' (particle)
[11] aqnigh- 'to be in pain'
[12] siighnaq 'walrus stomach'
[13] aqeftaghaaq 'bag'
[14] imigh- 'to put contents into'; the combination of postbase @~ƒyagh- and the conditional mood here means 'one (I, here) should V'
[15] ighivaqun 'tonight' (particle from vialis)
[16] @~ƒnayagh- 'would V'
[17] qumig- 'to put inside the front of one's parka'
[18] mulu- 'to be gone a long time'
[19] aavneq 'half'
[20] qaywa 'wait; consider before preceding' (particle)
[21] eslemkaghaghte- 'to be full of food'
[22] allighaq 'mattress' (plural used for one)
[23] saagte- 'to spread out'

aanumalghii. Aanyan aghnaghaq aqumluni neghumalghii. Neghumaluku minglemeng akangqumeng aanqaghsimalghii aghnangestaghhaq. Aanqaghlluni pimalghii, "Enta, maligtinga. Esghaghyaghtughnaqaqa[1] aghnaghaq aqnilghii."

Llaaghanwha aghnaghaq pilugugumalghii. Taagken aanlutek naayvamun atghaamalghiik. Kaasaghtughyalghiimek, aghnaq nagaquumakangak, elngaatall qevuulluni aqnighaqeftuq. Taagken kaallutek esghaamakangak suflitaghmi. Elngaatall qapragvingunani. Elngaatall qevuulluni aqnighaqeftuq. Naqam tallii, ighungi uyghagllagmeng ngiighqughluteng.

Taagken aghnangestaghhaam takumakanga aqnilghii. Kaalluku iqelqugni[2] suupumaakek[3]. Suuplukek uyghaget awiiquumakangi[4], yugni[5] kevegyaghqaanghilnguut[6]. Uyghaget awiiqughyamiki, aghnaq aghnangestaghhaam tugumakanga. Tuguyamigu naflii[7] ayemquumakangi[8]. Apeghiighluni aapsimakanga, "Atan elpek angwaaghutellgaalghii[9]?"

Aghnam akisimakanga, "Aa, pilguuq."

Aghnangestaghhaam pimakanga, "Entaa, tuqlughhu[10]."

Llaaghanwha aghnam atami angwaaghutanga tuqluumakanga. Aghnangestaghhaam pimakangi, "Angwaaghun taakwa tagiiquq." Aghnam esghaghyaqminigu angwaaghun tagiiqeftuq. Qulangitni aghuliighumalghii. Aghuliighluni qulangitni, kiyaghsimalghii.

Aghnangestaghhaam pimakek, "Taaggun angwaaghutkun tugutek. Tugukuftek[11] quulmun angwaaghutem tengunnaaghiistek[12]." Taagken aghnak angwaaghutkun tugulaghaasimalghiik[13]. Angwaaghutem quulmun ghhataasimakek[14]. Nunangitnun kaatullukek ifkaghsimaak.

Taagken mangteghamegnun aglaamalghiik. Kaallutek iitghumalghiik. Iteghyayek angayuqagkenka quyakumakegket.

Qamagtuq. Tefaay!

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[1] @~(yaghtugh- 'to bring one to V' (here)
[2] iqelquq 'little finger'
[3] suupe- 'to blow'
[4] awiite- 'to remove'
[5] localis meaning '*among* people, or *by* people'; see also 18.3.6 footnote 1.
[6] keveg- 'to lift'; @~(yaghqaq 'something to be V-ed'
[7] nafluq 'joint'
[8] ayemte- 'to break'
[9] angwaaghun 'paddle'; –llgaq 'one with a little N'
[10] tuqlugh- 'to call'
[11] tugukuftek = tugukuftegnegu
[12] @~(naagh- 'to eventually be going to V'
[13] – laghaate- 'to V together'
[14] ghhatagh- 'to lift off the surface'

6) **Naten Teghigatlu[1] Qawaagetlu Uutghusimaatgu Siqineq** (Kaklam[2] ungipaghallgha)

This particular animal fable explaining the origin of certain natural phenomena is from Chukotka. Versions are told by other Eskimo groups (though apparently in Alaska only, not Canada or Greenland), by the Chukchi, and by Alaskan Indian groups including Athabaskans, Eyaks, Tlingits, and Haidas. This particular version was originally Naukan, but was redone for Siberian Yupik and may have been modified for children.[3] *From Menovshchikov, 1989, pp. 27-34.*

Imnanguq ilangani[4] tughneghat[5] nunivagmi kiyaghlleghhitneng teglegumaat[6] siqineq.

Iiwleng[7] mamlegmi[8] kiyaghutkelluku qamaglluteng teghigat ama qawaaget ellmeggnun neqmeng ivaghiiqut[9] uflughluku[10]. Kiyaghneq ikfiqnapigsimaaq[11]. Igiighsimaat[12] teghigat ama qawaaget qerngughhnaluku[13] aangelghii qernguq[14]. Allakaqaghtaghmeng teghiganeng ama qawaagneng qerngughmun tagimaat kevgat[15].

Utuqa[16] meteghlluk pimaaq:

— Yaqughpallut[17] ama melqughpallut[18] anglegutet qakumun kenlanga[19] whangkuta mamlegmelleqesta? Nagaquumaaqa nanevganeng qantaghaninnilluku[20] whangkuta nunamnnun nunam asirugllagani[21] kiyaghtaqniluki tughneghat teglegikaat siqineghmeng. Taakuni tughneghaghni allakayagmi[1] signeghmi[2] ulimakameng[3] qatelghiimeng[4] uyghagmeng aflengakaqaat[5] aangepiglleghhii nighugutkayuk[6] aangqeghllak[7]. Taana aangqeghllak ellngita atighaqaat[8] siqinghuniluku. Nighuggnayaghaa[9] nuna miiwen[10] tughneghaghneng teglegyaqumteggu[11] siqineq enkaam nusugyaqumteggu[12] nunam asinganeng. Tawa whanga, utuqa meteghlluk, lipeghsaatamsi[13] tuyughnaluku[14] siqinelegnun iknaqelleghpigaq[15] aangelleghpigaq kayngeghllak[16].

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[1] teghikaq 'sea or land animal'
[2] Kakla, personal name
[3] Bogoras 1913 (p.p 431-432)has a very short and somewhat ribald form of this story (but in English translation only) which he says the Yupiks got from the Chukchis. Like the present version the hero is a hare, unlike other Alaskan version where the hero is the raven. Bogoras 1913 also gives the Chukchi version (pp. 155-156) which contains elements of the present version, plus reference to a Raven.
[4] ilangani 'one time' (particle from localis)
[5] tughneghaq 'mischievous or evil spirit; devil; demon'
[6] tegleg- 'to steal'
[7] iiwleng 'always' (particle)
[8] mamlek 'darkness'
[9] ivagh- 'to search for something(s)'
[10] uflugh- 'to feel around with the hands'
[11] ikfiqe- 'to feel anguish'
[12] igiighte- 'to decide that something should be done'
[13] qerngughte- 'to gather, to bring together'
[14] qernguq 'gathering, assembly, meeting'
[15] kevgaq 'messenger'
[16] utaqa 'old one'
[17] yaquq 'wing'; +palluq '(one with) big N'
[18] melquq 'fur'
[19] kenlanga 'until' (particle)
[20] qantaghanite- 'to be close by'
[21] +ruk 'big'

Araamaat[17] teghigat enkaam qawaaget:

— Kayngeghllak, kayngeghllak, kayngeghllak!

Tawani utuqa tuuslalghii[18] anipa qamisliiquq[19]. Saaghwmini aqumgalghii qateghyiighaq[20] ellngan aapsimaa:

— Sameng aleghquutaqat teghigatlu qawaagetlu?

Qateghyiighaam akitaa:

— Kaynga tuyughyugaqaat siqinelegnun qayughllak iknaqelleghpigaq.

Anipam pimakanga:

— Aatak[21], ellngita tuyughyugaqaat; neqnilghiimeng[22] kaynga esghaaskuni puygulleqaa apaatelleni[23]. Siqinghillaataghllequkut.

Apaatellgha anipam nagaqughyamegteggu, teghigatlu qawaagetlu angeghqumamalghiit[24]:

— Ipapik[25] neqnilghiimeng neqmeng esghaaskuni kaynga, siqineq puygulleqaa.

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[1] allakayak 'separate thing'
[2] signeq = sagneq
[3] ulimakaq 'one that's been made'
[4] qategh- 'to be white'
[5] aflengake- 'to take good care of'
[6] nighug- 'to be bright'; nighugute- 'to impart brightness to something'
[7] aangqeghllak 'big ball', from aangqaq 'ball'
[8] atigh- 'to call, to label, to designate as something'
[9] postbase @~ƒnayagh- 'would V'
[10] miiwen 'maybe' (particle)
[11] @~ƒyagh- here, with the conditional means, 'if perchance ...'
[12] nusug- 'to pull out'
[13] lipeghsagh- 'to give someone instructions'
[14] tuyugh- 'to send'
[15] –lleghpigaq 'V-est one'
[16] kaynga^{e} 'brown bear'
[17] aragh- 'to shout'
[18] tuuslagh- 'to be hard of hearing'
[19] qamisli- 'to make sleds'
[20] qateghyiighaq* 'little bird'
[21] aatak 'let one go ahead and try' (particle)
[22] neqnigh- 'to be tasty'
[23] apaate- 'to give instructions'; –lleq 'that which has V-ed or which one has V-ed'
[24] angeghqu- 'to agree', from angegh- 'to assent'
[25] ipapik 'truely' (particle)

Utuqam meteghllugem ilanganeng apaallaataghtuq:

— Amaa tuyulteggu, qayughllak ellnga iknaqelleghpigaguuq enkaam sukatelleghpigaguuq kayngem kingungani.

Anipam aaplaataghaa qateghyiighaghhaq:

— Sameng ellngit aleghquutaqat?

Qateghyiighaghhaam akitaa anipa:

— Igiightaat tuyughnaluku amaa siqinelegnun, qayughllak ellnga kayngem kingungani iknaqelleghpigaguuq saama[1] sukatelleghpigaguuq.

Anipa piiq:

— Aatak, ellngita tuyughyugaqaat; qayughllak amaa anghungituq[2], esghaqunigu quyngiq, tuqulleqaa, neqnighqellequq[3] enkaam siqineq puygulleqaa.

Apaatellgha anipam nagaqughyamegteggu, teghigatlu qawaagetlu angeghqumamalghiit:

— Ipapik amaa anghungituq; quyngiq esghaqunigu tuqulleqaa, neqnighqellequq enkaam siqineq puygulleqaa. Kinangam whangkuta tuyughnaqesteggu siqinelegnun?

Tawani afsengaghhaam aapsimaa:

— Una ukazighhaq tuyughyaqumteggu, qayughllak nalughqutallguuq[4] enkaam igleghutkelluku[5] akuqaghnayaghaa[6] siqineq.

Itagnatun[7] araallaataghtut:

— Ukazighhaq, ukazighhaq, ukazighhaq!

Tuuslalghiim anipam pingayaani[8] qateghyiighaghhaq aapsimaa:

— Sameng aleghqughaqat teghigatlu qawaagetlu?

Qateghyiighaghhaam anipam sigutangan saaghwani apaamakanga:

— Ukazighhaq siqinelegnun igiighsimaat tuyughnaluku, qayughllak ellnga nalughqutallguuq enkaam igleghutkelluku akuqaghnayaghaa siqineq.

Sumeghtaghaghluni anipa piiq:

— Ipapik taam teglegnayaghaa siqineq. Tawaten ukazighhaq igiighsimakangat siqineghmeng teglegesqelluku.

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[1] saama 'also' (particle)

[2] anghungite- 'to eat greedily'

[3] neqnighqe- 'to enjoy the tasty food'

[4] nalughqutagh- 'to jump around'; –llek 'one good at V-ing'

[5] ~:(u)tke- 'to V on account of'

[6] akuqagh- 'to grab'

[7] itagnagh- 'to be satisfactory'

[8] pingayaq 'the third'; pingayaani 'in its third time (of occurrence)'

Igleghtelqiinaamaaq[1], uglalghii aghneq igleghusiquma[2], qenwat sivumini uyavanlluku[3] ellmineng esghaamakanga nighulghii akamkegtaq[4].

Tawavek akamkegtamun kaasaghtughluni, esghaamakanga: nighulghiit akisqaghlleghet[5] allgeghaqut[6] taagken kagpestaaghhaghmeng[7] agipaneghmeng[8] asinganeng. Ukaziq agigsimalghii[9] agipaneghmun enkaam esghaamakanga aangelghiimi signeghllagmi qatelghiimeng uyghagmeng ulimakameng keneghllak akamkegtaq nighukegtaq. Akisqaghlleghet nighugtestaqaat nenglu. Ilangani tekerqam[10] nenglumi neghuvalngughni[11] allighani[12] meghnaaliiqut[13] tughneghat.

Ukazighhaq ukigumalghii nenglum iiyaakun keneghllagmun akamkegtamun; nalugusimalghii; signeghllameng akamkegtameng akuqaamakanga, enkaam kingulighmineng[14] ighugmineng nalugulluni[15], iiyaakun aanqaghsimalghii.

Tawani tughneghat upughluteng[16] maketqaghtaasimalghiit[17], tumangakun ukaziq malighquumakangat[18]. Ukaziq qevuulluni qimagumalghii[19]. Tughneghat kaasaghtuumakangat. Tawani ukazim sivulighmeng[20] ighumineng paatgumakanga[21] keneghllak akamkegtaq. Akamkegtaq malghughqumalghii[22]: ataasiq aavnegha[23] mekestaaghhaq, aallgha aangelghii. Mekestaallgha[24] qevuulluku paatgumakanga, tawanistaaghhaq quulmun petgeghsimakanga[25] qilagmun nevuutesluku[1], tanqiigh(w)tesluku[2]. Aangellgha kefkaghluku[3] aallgha qevuulluku paatgumakanga ighugmineng tawanistaaghhaq quulmun petgeghsimakanga, qilagmun nevuutesluku, siqinghughtesluku. Tawanistaaghhaq nighughqamakanga[4]!

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[1] –lqiinagh- 'to V a lot'
[2] ~:(u)siq 'thing for V-ing'; here igleghusiqe- 'to have as one's time of moving'
[3] uyavante- 'to be far (from)'
[4] akamkegtaq 'round thing'
[5] akisqaghte- 'to flash'
[6] allgegh- 'to emerge'
[7] kagpestaaghhaq* 'narrow thing'
[8] agipaneq 'opening'
[9] agigte- 'to peek ; to look from a vantage point'
[10] tekerqaq 'corner'
[11] neghuvate- 'to be soft'
[12] allighaq 'sleeping mat'
[13] meghnaali- 'to rest'
[14] kinguliq 'first one, front one'
[15] nalugute- 'to jump across something'
[16] upugh- 'to get startled'
[17] makete- 'to get up'
[18] malighqugh- 'to chase'
[19] qimag- 'to flee'
[20] sivuliq 'first one, front one'; instrumental use of the ablative-modalis here
[21] pateg- 'to hit with hand (or foot), to slap'
[22] malghughqe- 'to divide in two'
[23] aavneq 'the result of splitting, half'
[24] –lleq 'one more N than possessor'
[25] petgegh- 'to bounce off something'

Nunam asingan tughneghi nighugyugluteng[5] aghneghem nighuganeng iteghaasimalghiit[6] nenglumeggnun, taagken kenlanga kelgunnaniimalghiit[7] nunami. Teghigatlu, qawaagetlu iiwleng qaayvighsimaat[8] alingigalnguq ukaziq teglekaq siqineghmeng. Awen[9] iiwleng upenghanghagu[10] ellngit vuvallakayugsimaat[11] ukazighmun siqinghem vuvallanganeng teghignatun[12] araamaghmeng:

— Walenkequn[13] ukazimnnun allgeghutikamun[14] siqineghmeng, walenkequn whangkuta ukazighput!

Qamagtuq.

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[1] nevuute- 'to stick to something, to adhere'
[2] ~:(ng)ughte- 'to become N'
[3] keveg- 'to lift'; –qagh- 'to just V, to merely V'
[4] nighughqe- 'to make bright', with a postbase -a- (?)
[5] nighugyug- 'to be dazzled by too much brightness'
[6] iteghagh- 'to go further in'
[7] kelgute- 'to show oneself'
[8] -vighte- 'to move or put toward N' (used with positionals)
[9] awen 'usually' (particle)
[10] upenghagh- 'to be spring' (optional impersonal agent transitive verb)
[11] vuvalla or puvalla 'holiday, festival'
[12] teghig- 'enjoying, having fun' (emotional root)
[13] walenkequn 'thank you' (particle, used more in Chukotka than in St. Lawrence Is.)
[14] allgeghte- 'to bring forth'

7) **Iiyaghhiinalek** (Elqiilaam[1] apellgha)

This is a story about a poor orphan who is looked down upon, but who in the end makes good and is rewarded. From Apassingok, et al., 1989, pp. 216-220.

Unigpaghaninguq imani, mekelghiighhaankugnguq taakuk nengyuqutaalghiik[2] nenglumi kiyaghtaaghek[3]. Mekelghiighhaq aanigalnguq saluni aanli[4] aatkiilnguq. Quunpenguq[5] aghnelqusiq[6] atkuggaani aalluku maghuyuglluni[7] kiyaghtaaghaqelghii.

Maghuyugtaaghneng sivuggneghmini[8] iiyani taananguq aghulalluku[9] taawa almesimitun[10] nekegtaqelghii[11] tawaten. Quunpeng tawaten kiyaghtaaq elngaatall. Sangan naqam iiyani qelpeghtaqagu???

Allanguq tawaten umiilelguunnguq[12], maalghuk umiilgegket. Aallgha[13] aklungilnguq[14], aallgha aklumalghii[15]. Angyaghuunnaqunnguq[16] upenghami[17], ellngallu mekelghiighhaq qakiqniqumalghii[18].

Qaywanguq[19] nengyughhaan ighleksaghaa[20], "Sameng aalluten angyaghnaqsin[21]?"

Mekelghiighhaam pimakanga nengyuni, "Aatkaghten tagivaghqi[22] ; aannaqanka." Leganguq nengyughhaghmi aatkaghhii aalluki mengakun[23] taaggun aanumalghii.

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[1] Elqiilaq*, personal name, Flora Imergen

[2] postbase -ke- 'to have as one's N' used intransitive and non-singularly means 'to be in a reciprical relation whereby one side has the other as N'; +aagh- 'to repeatedly or continuously V' (used with bases ending in te).

[3] +aagh- is here is used as a nominalizer, +aaq, and see 18.3.2 concerning apparently verbless sentences.

[4] aanli is the 3rd person subject intransitive optative, and seems to mean here something like 'well just let him try to go out...'

[5] Since there is no gemination (consonant lengthening) in Yupik quunpeng with enclitic +nguq yields a single ng at the juncture.

[6] –lqusiq 'all N, throughout N'

[7] maghuyugte- 'to tuck the lower part of one's face in one's coat'

[8] sivug- 'with head tilted up' (postural root)

[9] aghulate- 'to shake'

[10] almesitun 'the same as before' (particle from equalis)

[11] nekeg- 'getting into place' (postural root); probably from na^{e} 'home, place'

[12] umiilek 'chief' (from Inupiaq umialik 'boat captain)

[13] aallgha 'one of the two', literally 'his other'

[14] aklungite- 'to be wealthy'

[15] aklu- 'needy'

[16] angyaghuute- 'to take a boat trip';

[17] upenghaq 'springtime'

[18] qakiqniqe- 'to long to go hunting'

[19] qaywa 'but wait and consider' (particle)

[20] ighleke- 'to be reluctant to part with'

[21] angyagh- 'to go boating'

[22] tagivagh- 'to give'

[23] ma^{e} 'voice'; vialis here meaning 'going past, disregarding'

Tawavek iquklighpigaghnun[1] esnevaamalghii[2], yaywaalingiighhaq[3], "Ukughsi, angyanga[4] qaa[5]?"

"Weninguq[6] angyaghllequten nenglum yugkwaagha[7] uyuq! " Siinglukunguq[8] aganguq ketaqut[9].

Tuunglighhiitnun[10] tawavek, "Ukughsi, angyanga qaa? Enkaam qaa iguyaanga[11]."

Weniqrugnguq[12] angyaghllequten aghnalqwaaghem aatkaaneng aatkalek. Legannguq aga unitaqaat[13].

Umiilegllagmun tawavek kaasimalghii, aklungilngughmun. Kaalluninguq pii, "Ukughsi, angyanga qaa, enkaam qaa iguyaanga!"

Legannguq yugem taawa pii, "I-ii[14] sivuyagtekaghqaghlluggaq[15]! Elpek aghnalqwaaghem aatkaaneng aalluteng qallevagluten[16] weninguq sivuyagtekelleqamken." Legan miluusaqminigunguq[17] kelutmun.

Mekelghiighhaq qiyamalghii. Taakwna angyaq[18] tawaten qamagtaa.

Iwerngaqun iquklighpigaat[19] tazinga, umiilgem aallgha aghnaghaperewaaghmeng[20] panikelghii[21]. Aghnaghaperewaaghmeng yukluni[22] ketaqelghii.

Tawavek kaalluni pimakani, "Ukughsi, angyanga qaa, enkaam iguyaanga?"

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[1] iquk 'end'; –qliq 'one most to the N'; –pigaq 'the most N one'; here refering to boats

[2] +vagh- 'to go to N' (used with positionals, demonstratives and a few other positional-like nouns)

[3] –ngiighhaq 'little N'

[4] angyanga is apparently babytalk: 'me (in the) boat'

[5] qaa 'maybe, okay?' (particle)

[6] weni 'aw, go on!' (particle)

[7] yugkwaaq 'lowly person'

[8] siinge- 'to push'

[9] kete- 'to go out to sea'

[10] tuungliq 'next one'

[11] iguyaanga is apparently also babytalk, 'let me be the striker' mispronouncing sivuyagta 'striker'; note that iguk is 'testicle' and that the orphan boy in the end joins an all female crew!

[12] weniqruk 'no way!, I should say not!' (particle)

[13] unite- 'to leave behind'

[14] ii-i 'see, this is how it is (or would be)' (particle)

[15] sivuyagta 'striker'

[16] here used as a verb 'to put on or wear overalls'

[17] miluute- 'to hurl or fling'

[18] angyaq is singular in form but plural in meaning as shown by qemagtaa 'he did all of it (them)'

[19] iquk 'end'

[20] –perewaaq 'all N, only N'

[21] note use of postbase –ke- 'have as one's N', which normally takes only transitive endings, but here with the intransitive participial

[22] again note use of postbase –ke- 'with the intransitive participial; here yuk means 'crewmember'

"Legan angyaghnaqelghiiten. Taawa yuknaqamken, sivuyagteknaqamken." Ketiiqut[1] qaakluku[2], aghvengyiiteghllak[3].

Taana aklungilnguq aghvengyughllak[4].

Iiwennguq ketfaghqaaghaqut kaay[5], aghveghem puugyaqminikinguq[6] legan tuunluni[7]. Legan yaywaalingiighhaam aghveqsaqminigunguq tuqunneqegsaghluku[8]. Aawallunguq[9] taanga aghvengyiiteghllak umiilek aghvengaghtuq[10].

Ii-i[11], angyam qetgeghusimakangi[12] elngaatall. Iiwennguq[13] kaalguutat[14] apeghiighaqiit legan paagkennguq anuqa[15] atghaghsalghiimi uka legan eftutun[16], kii anuqlighllagyaqminigu. "Aa sangulukumi[17] taana yuklaataamazigu? Leganqunqun[18] tuqulaghaannaqukut[19] waa meghmi seghleghmi."

Avelghaqiinaghluku[20] legan analghuvagteggun[21] tugulaghaalluni angyaq. Paagken anuqlighllagyaqminigu legan elngaatall pikayuggaq sakayuggaq tamaana naghpaghsiquyuggaq[22] qamaggutuq[23], aghtughaat.

Mekelghiighhaghnguq taana maamtawha[24] piiq, "Ilengtuq[25] imma."

Naliita[26] nagaqughlaataghluku. "Aa, uumnguq piligu, uumnguq piligu!"

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[1] kete- 'to go out to sea'
[2] qaake- 'to put in an elevated place'
[3] –nge- 'to acquire N', not usually used with game animals, but it is used concerning catching a whale
[4] aghvengyu- 'to be fortunate at catching whales'
[5] kaay 'oh my' (particle)
[6] puug- 'to surface (at)'
[7] tuune- 'to give', with intransitive ending, 'to give oneself'
[8] @~ɲeqegsagh- 'to V expertly'
[9] aawallu 'so soon, already' (particle)
[10] +aghte- 'to suddenly V'
[11] ii-i 'see, this is how it is' (particle)
[12] qetgegh- 'to go to render aid'
[13] iiwen 'subsequently' (particle)
[14] kaalguutaq 'tow line'
[15] anuqa 'wind'
[16] eftuq explosion noise'
[17] +mi 'in that case, on the other hand' (enclitic)
[18] +qun 'certainly' (enclitic used twice)
[19] –laghaate- 'to V together'
[20] avelghaqiinagh- 'to ignore'
[21] analghuvak 'iceberg'
[22] naghpaghsigh- 'to engage in shamanistic activity to try to improve the weather'
[23] qamaggute- 'for all to do their part'
[24] maamtawha 'repeatedly' (?) (particle)
[25] babytalk again, maybe, 'let me'
[26] since this is not a question sentence, naliita here means 'some ones of them' rather than 'which'

Taamnguq aklungilnguum piiqegkanga, "Aa, piligu ellngan pilleqaa whaa amsanaghtesleqaa[1] pikayuwaaghhaat[2] maakut mataawitaat[3].

Mekelghiighhaq qepuughyalghiiminguq[4]. Qalivlugaghhaghqek[5] nengyughhaghmi atuqlukek. Qepuughwaaghluni[6] tayeghqaghluninguq[7] ayapghaataghhaak[8] aallukek aanqutimalghii[9] tallighhaani quulmun ayuqluku aghulasimaan,

"A-nuq-li-ii, na-ng-llu-gu-ngu,
Si-la-mi-ngi, u-ki-i-na-nge-llu-gu-ngu,
A-i-ya-i-y-nga, ya-i-ya-i-yi-ya, i-ya-i-yi-ya-nga,
Silamit ukinaghningit aghnit payugha,
Uq-ugh-taq, uq-ugh-taq.

Meq paatgumakanga[10] inglunganeng[11] — "Uqughtaq!"[12] — maalghugegneng[13]. Maateqwaaqunnguq[14] legan kaay qilaga kaagkaa[15] piiknanguq ukitaghlluku[16] legan ukigteghiiyaqminigu. Aay, amsanaghqwaaluni naagunguq[17] maaten anuqlighllak?

Qateghllugllagnguq[18] taglaamalghiit aghvengluteng taakut. Taam umiilgem taana umiilek aklungilnguq piiqaa, "Qayugham[19] esghaghhu yaywaalit esghapagtelegllaget[20]. Yaywaalimllu aghnalqwaaghem aatkaaneng aatkalgem yakuqaa[21]." Taananguq qallemsuggaq[22] qemall umiilek.

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[1] amsanagh- 'for weather to be calm
[2] –(ngw/ghw/w)aaq 'pretend N, one that seems to be N but isn't'
[3] mataawite- 'to have a hard time with'
[4] qepe- 'to tie'; +uugh- 'to completely V'
[5] qaliq 'gut rain parka'; –vlugaq 'bad or shaby V'
[6] –(ngw/ghw/w)aagh- 'to V thoroughly' (note difference in meaning from noun-elaborating corelate (apparently) of this postbase; see note above)
[7] tayeghqagh- (?) about 'rolling up sleeves'
[8] ayapghaataq 'mitten'
[9] aanquti- (?) about 'thrusting out' - maybe a reminder of the hero's earlier activity with the ventilator
[10] pateg- 'to slap with the hand'
[11] inglu 'half, partner, one of pair'
[12] uqughtaq 'the one with oil applied' (like "throwing oil on troubled waters (to calm them)"?)
[13] maalghugegneng 'twice'
[14] maateqwaaqun 'in a little while'
[15] kaagkaq 'crown'
[16] ukite- 'to make a hole; +aghte- 'to suddenly V'
[17] na- 'to be where'; optional impersonal agent transitive
[18] qateghlluk 'calm sea'
[19] qayuq 'how'; +am 'then'
[20] esghapag- 'to watch over'; +(s)ta 'one that V's'; note that this phrase is plural but it describes a situation, and that situation apparently is the singular object of esghaghhu
[21] yakugh- 'dangerous, powerful' (emotional root)
[22] qalleg- 'to speak'; –msuggaq* 'virtually no N, or V'

Taawa taglaamalghiit elngaatall aghvengluteng. Impisigalkanga[1] yugem taam aghvengyuqam[2], avelghaqumtaaghan[3] impisigalkanga qamagtengngwaaghluku impiquumakanga.

Apeghiighlutenguq taana nengyughhaa ighsangakun[4] nenglungiighhaq ifkaghlluku atghaalluku[5] taana mekelghiiq aatkangllaghyaqmeggteggunguq mekelghiiq pinighhalek!

Taana uyuqliq[6] panini aga nulighqestengnginaamaan[7]. Taawanguq aghvengyughighllagtuq[8] taana aghvengyiitepaaghruk[9] yuuk. Mekelghiiperewaaghmeng avaqutalighluni. Taawa naanguq.

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[1] impite- 'to distribute shares of a catch'

[2] aghvengyuqaq 'one is good at catching whales'

[3] avelghaqumtaaq 'frequently ignored one'

[4] ighsa 'refusal'; vialis here meaning 'through' in the sense of 'despite'

[5] here means 'to take home'

[6] uyuqliq 'youngest one'

[7] ~(ng)inagh- 'to just V'; see 12.3.1 also.

[8] +(gh)i- 'to V more and more'

[9] +paaghruk 'poor one that V-s' (?)

8) Yuuk Nuliilek (Ayveghhaam ungipallgha)

This is another story about women taken captive and then freed, but the captor this time is a caterpillar-human creature. This story is from Chukotka. From Rubtsova 1954, pp. 443-445.

Iimnanguq. Yuuk nuliilek avaqutiilnguq. Taagken tawani kiyaghsimalghiit. Maaten ilangani yugem nuliighhaa iflamalghii. Ima aviituq. Ivaamayaqangat[1] naalkenneghmeng aghtughaat[2]. Repall yuuk qavaghnanightuq. Quunpeng eslami kiyaghneghughtuq[3]. Maaten ilangani sumeghtaghaamaluku, sunanguq[4] taana kaviighhaq tagiighta[5]. Yuggaam aapsimakanga: "Awituwaq[6] sameng ungipaannaqaghpenga." Kaviighham aangghumakanga[7]: "Aa-a, ungipaannaluten tagiinga. Sameng sumeghtaghaghaqsiin? Nulighhen teghigam neghumangitaa[8], meghmun aatghumangituq, ama tuqumangituq, maklawaaghem[9] tugumaa. Nenglunga inga, meghem esnenganituq. Nunaaghem[10] aghnaa qerngughsimaa maklawaaghem. Inga ukininneqegsaataqut[11], iigganglaataqut[12]. Mughunnaqenghani, iiggaq kestaqaat[13]. Yuginaghhneghani, taaqaqaat. Ukinillghii aghuliighutaquq. Yugem-maklawaaghem piluguni[14] aataqii. Apeghiineghminiki, uyatighaquq[15] wayameng[16], kitum kepsaghqaaqenghilkanganeng[17]. Apeghiineghminiki, neveghtaquq[18]. Neveghhneghani, aghnam tamaghhaghmi[19] iiggaragkiighutaqaat[20] yuginaq tallii[21]. Taawa naatghem[22] qukaanituq ateghviga[23],

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[1] ivagh- 'to look for, to search for'
[2] see 18.2.3
[3] kiyaghneq 'life, way of being'; ~:(ng)ughte- 'to become'
[4] suna 'suddenly' (particle)
[5] @aghte- 'to suddenly V'; interrogative ending (for some reason) but in the role of indicative
[6] awituwaq 'probably'
[7] angegh- 'to agree, to say "yes"'
[8] –ngite- 'to not V' (postbase used on verbs in Chukotka)
[9] maklawaaq 'caterpillar' literally 'something like a bearded seal' and in this story it's still somewhat like a bearded seal -- and a human as well -- in that it tears its gloves on rokcs in the *ocean*.
[10] nunaaq 'camp'
[11] ukinite- 'to sew'; postbase here evidently means 'to V well'
[12] iiggaq 'glove'
[13] keste- 'to count'
[14] piluguk 'garment'
[15] uyatigh- 'to fasten something', from uyataq 'binding line'
[16] wayaq 'wire' (from English!) in which case it's an appositive to the following word, or perhaps wayaq meaning 'captive', and not an appositive
[17] kepe- 'to sever'
[18] nevegh- 'lying down' (postural root)
[19] tamaghhagh- 'all' (quantifier/qualifier base)
[20] iiggagh- 'to put gloves on (him)'
[21] yuginaq tallii 'its twenty arms'
[22] nateq 'entryway, floor'
[23] ategh- 'to get down off something'

taaggun aatghaquq. Ima aviitaquq[1]. Unugyaghtunghaku, tagineghmini, meghem teghikusaa tamaghhaan unakaqaa[2]. Mengteghamun[3] kaanneghmini, iiggani piiguumaqegkangi[4], qalmesakun[5]. Piluguni mataghhneghminiki, yupigughtaquq[6]. Iiwen kina iiggameng taaqunneghilnguq, qevutaqaa[7]. Nulighhenllu tawantuq. Unaami kelgusaghtughlleqaqa[8]. Wiin igataghtunga, aghulaqnaqunga."

Llaaghanwha, kaviighhaq aghulaquq. Kingunganeng yuuk pimalghii: "Wha nagaqughtunga: pinitun neghellequnga. Nulighqa tuqumangituq. "

Llaaghanwha, yuggaq taglaamalghii mengteghaminun. Kaalluni, iteghtuq. Iteghyami, eglluk kumaghllukek[9], gaaghtuq. Ugusami[10], nutaan pinitun neghtuq. Neneghmeng taaqsami qavaghtuq. Unaami unaanguluku[11], taghtughtuq. Taghtughyami, aanuq. Aanyalghiimi, kaviighhaq utaqiigaqeftuq. Laaghanwha, yuuk aglaasimakanga kaviighhaam maklawaaghem mengteghaanun. Tumangani kaviighhaam yuggaq tuunumakanga tughneghaam saviganeng. Tuunyatni, yuggaq pimalghii: "sakaghqaaluku tagivaghsigu?" Kaviighhaam akisimakanga: "Uyataanun[12] iikusighqaaluku[13] maklawaaghem."

Taagken igleghsimalghiik. Kaasalghiimek, nenglughrukutaaghllak esghaamakangat. Yuggaam takumakanga ellngiinaghmi. Kaalluni, mayuumalghii. Mayughyalghiimi, iiyaakun qineghsalghiimi, aghnat iiggangllaataqeftut. Ukigluni, iitghumalghii nenglumun. Iteghyalghiimi, nuliini esghaamakanga.

Esghaghyatni, aghnam pimakanga: "Saquziin?[14] Tuqulleqaaten. Yuuk-maklawaaq amyuqetapigtuq[15]. Unugyaghtughaa; sukalluni tagillequq" Yugem pimakangi: "aghnani ukughsi, iightingnga. Maklawaaq tuquskumkun, mengteghaghpesinun aglaghllequsi."

Llaaghanwha, aghnat yuuk iighumakangat[16]. Iiwenllu unugaqaa, maklawaaq-yuuk tagimalghii. Tagiyalghiimi, teghikusaq allaghhiinaq[17]

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[1] aviite- 'to be absent'
[2] unake- 'to catch by hunting'
[3] mengteghaq = mangteghaq
[4] piigugh- 'to tear up'
[5] qalmesaq 'rocks under the water's surface'
[6] ~(ng)ughte- 'to become N'
[7] qevute- 'to beat (a person)'
[8] kelgute- 'to show, to reveal'; @~$_f$yaghtugh- 'to be going to V, to go in order to V'
[9] kumaghte- 'to ignite'
[10] ugute- 'to be done cooking'
[11] unaangu- 'for it to become morning (on)'
[12] uyataq 'fastening line'
[13] iike- 'to remove'
[14] -qu- 'to V one after another' (?)
[15] amyuqetagh- 'to be cruel'
[16] iigh- 'to hide'
[17] allaghhiinaq 'of various sorts'

unakumakangat. Taagken yuggaq evzit[1] asingitni kiyaghsimalghii. Maklawaaghem piluguni mataghsaqenni[2], yupiggaaghsimalghii. Iiggaq tamana piigughtaamakanga qalmesakun. Maklawaaghem-yugem yuggaq sisaawikumayaqanga[3]. Iwernga aghnat aksaqumakangat[4]. Llaaghanwha, yuuk-maklawaaq qallegnaniimalghii[5]. Tawani qavaghtut. Unaami unaanguluku taghtuumalghiit. Taghtughluteng yugem-maklawaaghem piluguni aallaataghii. Taagken apeghiighyami, uyatighlaataghtuq mengteghaminun wayameng[6] ayepsugilngughmeng.[7] Apeghiighyami, neveghtuq. Neveghsan, aghnat iiggaghtughaat[8]. Tallii yuginaq qamagtaat. Kenileghmikun[9] naatghem[10] qukaanilngughqun estuuq[11]. Kingunganeng yuggaq aliightuq[12]. Aliighluni, tughneghaam saviganeng maklawaaq kepusimakanga[13].

Llaaghanwha, maklawaaq kalevumalghii. Aghnalghun[14] tamana yuggaam aanesqumakanga. Ama nuliini veghsimakanga[15]. Taagken tawani qavaamalghiit. Unaami, taghtughluteng, angyavagminun[16] aghnalghun tamana nunanganun veghuqaqumakanga[17].

Qamagtuq. Tefaay!

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[1] evzit (?) 'pile of junk' (?)
[2] maybe a plural localis meaning 'when ...'; see 17.3.2
[3] sisaawike- 'to suspect'
[4] aksaqe- 'to keep (it) a secret'
[5] qalleg- 'to speak'
[6] wayaq again 'wire' (from English), or 'captive'
[7] ayepsugite- 'to be sturdy'
[8] +tugh- 'to keep on V-ing'
[9] kenileq 'passageway'
[10] nateq 'floor' older meaning – here
[11] estu- 'to slide'
[12] aliigh- 'to appear'
[13] kepe- 'to cut, to sever'
[14] –lghun 'totality of N'
[15] veghte- 'to take back'
[16] angyavak 'big boat'
[17] veghute- 'to give back'

9) Умӣлгу (Айвыҳа̄м уңипалъҳа)

A Chukotkan story with Chukchis and reindeer. From Rubtsova, 1954, pp. 234-235

Ӣмнаңуқ. Қуйилъхынңуқ қуйңиҳтупиҳлъыӷӣт[1] ама мыңтыӷаҳтуқат.[2] Мыкылӷӣқ тама̄нлыңуқ а̄тҳа Умӣлгу. Қӯнпың қуйңими қыпҳаӷақылӷӣ. Умӣлгу ынңа̄талъ[3] сыӷлытун кия̄ҳсималӷӣ. Ка̄мгык на̄тҳиҳқӯлъютык[4], рыпалъ унунӷаку итыгӣ кымляқуӷақыхкаңи[5]. Умӣлгу аӷнаӷа̄т пиниқынӷилъкаңат.

Иляңани аӷнаӷа̄т атаңита пимакыхкаңит: "Сяңан Умӣлгум ка̄мхаҳқык укинӣҳсигастыкык[6]?"

Аӷнаӷа̄т ататың акисима̄қыхкаңит:

"Умӣлгуқшук[7], китум укинилъықыфтагу? Сыӷлыпыста̄қ[8]." Лъя̄ӷанхӯа атаңит ныпӣӷумақылӷӣт.

Умӣлгу киӯалиҳпигаҳаӷни[9] мыңтыӷаҳаӷни[10] кияҳтақылӷӣ. Ынңа̄талъ та̄кут пиниқыхкаңат. Нақам авақутӣлңӯк. Та̄ӯаңинақ нулиҳқутӣналӷӣк[11].

Та̄хкын қуйңими қыпҳаӷлюни, тагинӷани, аӷнам қуякақыхкаңа[12]. "ка̄й[13], пиңаюгулюта[14] ныӷылъықукут."

Итынӷани, ныӷақылӷӣт. Ныныӷмың та̄қнъыӷмыхнъи, аӷнам Умӣлгум ка̄мгык укинӣқыхкык. Та̄хкын а̄нлюни, қуйңимун аглаӷақылӷӣ. Таӯани қуйңиқ кылыңакақыхкаңа[15].

Ма̄тын иляңани қуйңиқ нықаңӣсималӷӣ[16]. Нықаңӣсян, қуйилъхыт уяванун[17] аӷуляқусимакаңат, катамқун[18] аӷнаӷа̄т тама̄нсималӷӣт. Та̄хкын Умӣлгу қуйңимың кылыңакинаниӷьями, киӯалиҳпигаӷмун мыңтыӷамун агля̄малӷӣ. Та̄хкын Умӣлгу таӯани кияҳсималӷӣ.

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[1] -ту- 'to have lots of N'
[2] -туқақ 'one who has lots of N'
[3] ынңа̄талъ = ылңа̄талъ
[4] на̄тҳиӷ- 'to have one's boot sole wear out
[5] кымляты- = кумляты- 'to be cold' (optional impersonal agent transitive verb)
[6] укини(ты)- = каки-
[7] -кшук 'not so good N'
[8] -пыста̄қ 'really N'
[9] -лиҳпигақ 'the one(s) most in the N direction'; used with demonstrative adverb bases
[10] мыңтыӷаҳаӷ = mangteghaq
[11] -(ң)инаӷ- 'to onlyV'
[12] -кы- 'to feel V toward'
[13] ка̄й 'gee'
[14] пиңаюг- is the base for 'three'
[15] кылыңакы- 'to guard, to watch over'
[16] -(ң)иӷ:уты- (here, -ңӣты-) 'to run out of N'
[17] уявақ 'far away'
[18] катамқун 'only'

Нунами тама̄ни аӷнаӷаӷьягыт[1] уныхтыка̄лӷӣт.[2] Таўани кияҳсималюки, пилъюгаӷьяҳтут[3] тагималӷӣт таннңыт[4]. Нақам югилңӯт та̄ўаңинақ ата̄сит аӷнара̄ӷина̄т[5] уныхтыка̄лӷӣт. Аӷнат ата̄симун мыңтыӷамун қырңуӷусималӷӣт. Та̄хкын амьюқыталӷӣт[6] ка̄тқӯсималӷӣт[7]. Ка̄тқӯлъютың мыңтыӷанун па̄ҳқилңуӷнун[8] итыӷлютың, иваӷима̄қылӷӣт[9]. Сянқута̄ӷитнъың[10], тугуля̄лъютың[11], а̄нақылӷӣт.

Аӷнаӷа̄т Умӣлгумун агля̄ма̄қылӷӣт. Агляӷлютың ысҳаныӷмыхтыху[12], Умӣлгу қаваӷақуқ. Аӷнаӷа̄м ата̄сим таҳся̄макаңа: "Умӣлгӯй! Умӣлгӯй! Пинишкапигӯтын[13]. Пилъюгаӷьяҳтут ка̄сима̄т. Ка̄мгыгның нутаӷа̄гның[14] тӯнылъықамкын."

Умӣлгум пимакаңи: "Аъа̄![15] А̄нақуңа." Умӣлгу нутаӷамың камыглюни, а̄нумалӷӣ. Панамың[16] тугулъюни, Умӣлгум пилъюгаӷьяҳтуқ туқуқӯмакаңа. Паналюку, ама уӷлювыӷмың[17] гӯлъюку, пилъюгаӷьяҳтуқ қамахсимакаңа. Катамқун ма̄лӷук югык уныхсимакык.

Пилъюгаҳтыт ўаяқыхкақувинӷӣтнъың[18] Умӣлгу қырңуҳтималӷӣ.[19] Умӣлгу аӷнаӷа̄т пиниқумакаңат. Та̄хкын Умӣлгум мыңтыӷаҳлъяк улимамакаңа. Югык уныхтыкак Умӣлгум қыпҳаҳтыкумакык[20], ама Умӣлгу ма̄лӷугыгның нулиҳтӯмалӷӣ[21]. Ся̄ма тукуни мыңтыӷаминун тагля̄симакаңи. Аӷнақ таўани пинитун кияҳсималӷӣ.

Кӣгьяку[22], қуйилъхыт тагиляӷа̄сималӷӣт. Ка̄тқӯлъютың аӷнаӷатың а̄псимакаңит: "Китум ӣгна мыңтыӷаҳлъякагу?"

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[1] -ягыт 'lots of N'

[2] уныхты- 'to stay or be left behind; to leave behind'

[3] пилъюгаӷ- 'to be fight physically as in war'; -(ңў\ӷў\ў)а̄ӷ-'to thoroughly V'; note that the ending here looks like the indicative but here it is a nominalizing postbase, 'the one(s) who V'

[4] таннңы 'stranger, foreigner, raider'

[5] -(ң)инақ 'only N'

[6] амьюқытаӷ- 'to be cruel'

[7] -қӯты- 'to all V'

[8] па̄ҳқиты- 'to be vacant of people'

[9] иваӷ- 'to search'

[10] сянқута̄қ 'tool, equipment'

[11] -ла̄ты- 'to all V'

[12] although in the contemporative, this appears to be a one-time event

[13] -шкапик 'one that is very V'

[14] нутаӷақ 'new (thing)'

[15] аъӑ 'okay, yes' (note that the hard sign is used for h in Cyrillic following a suggestion of Michael Krauss)

[16] пана 'spear'

[17] уӷлювық 'bow (weapon)'

[18] ўаяқ 'captive'; -қувинӷақ 'remnant or little bit of N'

[19] қырңуҳты- 'to collect, to gather'

[20] -(с)та 'one who V-s'

[21] нулиҳтуӷ- 'to get a wife'

[22] кӣг- 'for summer to come' (optional impersonal agent transitive verb)

Аӷнаӷāт акисимакаңит, "Умӣлгум тазигна мыңтыӷаҳлакā." Умӣлгу, āньялӷӣми, пилюгугрāӷаӷлюни[1]. Тāхкын Умӣлгу аклъюниӷиҳлъягумалӷӣ[2]. Қамахтуқ. Тыфāй!

Naukan Yupik, formerly spoken at East Cape Chukotka and presently spoken by about 50 people mostly in Lavrentiya is the language which is closest linguistically to Siberian Yupik (midway between Siberian Yupik and Central Yup'ik) and should be partially -- but only partially -- understandable to speakers of Siberian Yupik. Note that Naukan words can end in **e**, and some diphthongs are possible. This story is from Menovshchikov 1987.

Yiaywiale

Aghelquaghaankuk esimaakw ighnenillu. Ighnegha nuliangqaghhumaaqw. Ighnengqaghhumaakw ataasimeng nukalpiaghaghmeng. Aghnelquaghaam ighnegha tuquuq, akuna nuliagha. Avaqutiik enegtuq emamini. Eltughii akuna taana avriallghem aneyiituq. Naqam taana eltughii atatangqaaqumaaqw. Nunalgutengqaghtut umialegneng, uglaghyiganeng. Yuqaghsugaqngami yiaywialem emami avriat ataqiat. Kiagulluku sali atatiin tugtaq sanallghaaghluku egagkegnun ekumaa. Tugtaq ukyughpak neghyiitaak, itakepigtaqaak, upenghaqataaqaggu neghyaghqaluku. Eltughaangguq neghyupigtaqyaghaa. Emiin itakakaa, upenghaqaku neghyaghqaluku. Kinguaku atatiin qulighaataa iiyakun nukalpiaghaq, pesiangqalget tekinniluki. Niiquami, eltughiin pimaa emani, enngataall aghpalleqluku tugtaq. Emiin aghpayqaa. Ateghtuq egamun. Yiawialem iasgi alegatgakataaqaa tugtaq, avesngaghhaq anqaghtuq iluaneng tugtam. Enekiitek yiawialem esghaghyangi tugtaq, iagun ugguay avesngaghhaat nanesimaat. Taawani yiaywiale qiyamaaqw itakem tugtaq. Qiyamaluku yiaywiale pia, avaqutani tuneyqeluni, tugtam iluanlleghiit. Taanam yiaywialem tunyuumanghitiat avesngaghharagat, tugtaq uquyighusimaqniluku (uqightughniluku). Qenwat pia: "Iagun tunekufki avaqutanka, elpek umialgughtefkaghlleqamken. Tagi wiimnun enkaam awafsaawi!" Aguq yiaywiale, avesngaghhaam uvin'ga saagungmi. Iagun ellminun esghagyalghii, anlipigsimaaqw, umialgughtepigsaghluni. Tugtameng ikutngami, iteghtuq. Itghan, esghaghluku, ellnga emni ilisuqumanghitaa. Anlipigsaamaaqw. Repall umiugaragsimaaqw emii, kina alla iteghniluku. Esghaamiung, emni apetaa eltughani nansaghqaq. Yiaywialem pimaa imani ellnganiluni, allaniaqa. Tanem emii ukpeghumanghituq. Taawani emani piimaa: "Aawhkaghneng ngaa neghyugaqyaqekaa tugtaq. Qenwat avesngaghaat uqighusimaat." Emni taawhken apetaa, saluyaghqaq. Yiaywialem piimaagguq: "Eta tanem nepngilten". Kinguaku silla pinighqaghtepigsimaa. Atatiin taawani qulighatak iiyakun, anellgutekulleghianun nanuq maligataghniluku. Yiaywialem apesimaa emani ellnganllu maligataqleqluku nanuq. Emniam itakumaa piluku: "Leganitek angunaaghutan!" Yianlegi pinghani emami, alluki avriat mikelqepigtengghaggmini, anumaaqw. Anngami sillamun, esghaghiat, iagun nanuq maligataalghiit anguqataaqaat. Ellngan amta nanuq maligataaghaa. Sukameng angumaa nanuq. Anguluku nanuq, repameng tuqusimaa. Taawhken inlupigmeng kevegaa. Kevellghaaghluku, itghutaa enmegtegegnun. Itghutelghunghitaa, iteghtut aglugtengit tukum. Aghpaat nanuq. Yiaywialem piit, tunenghinnaaghwniluku nanuq. Qenwat pimaat aneyqeniluku umialegmun, tianmaawa. Yiaywiale anuq. Iagun taawa taamum utaqaallu. Anngami taawani panarilasimaakw. Sighlenqengamiung, iteghaat kepaghtiat Yiaywialem, tuqutaqluku umialek. Tuqutngamiung, taakut uyughiat tuqunaqyaghiat. Uyughiat tuqusiyqenghitut. Taawhkengguq taakuk pinitupik ellimaakw.

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[1] пилюгугрāӷаӷ- 'to put on nice or new clothing'
[2] аклъюниӷи- 'to become wealthy'

APPENDIX I: Noun Case and Verb Mood Endings

ABSOLUTIVE CASE ENDINGS

	sing. possessed	*plural possessed*	*dual possessed*
unpossessed	**0**	**~sf⁀w:(e)t**	**~sf⁀w:(e)k**
3s possessor	**~:(ng)a**	**~:(ng)i**	**~f⁀wkek**
3p possessor	**~:(ng)at**	**~:(ng)it**	**~sf⁀w:(e)gket**
3d possessor	**~:(ng)ak**	**~:(ng)ik**	**~sf⁀w:(e)gkek**
1s possessor	**~–ka**	**~sf⁀w:(e)nka**	**~sf⁀w:(e)gka**
1p possessor	**put/+vut**[1]	**–put**	**~sf⁀w:(e)gput**
1d possessor	**pung/+vung**	**–pung**	**~sf⁀w:(e)gpung**
2s possessor	**~sf⁀w:(e)n**	**+ten**	**~sf⁀w:(e)gken**
2p possessor	**+si/+zi**[2]	**–si**	**~sf⁀w:(e)gsi**
2d possessor	**+tek/+yek**[3]	**–tek**	**~sf⁀w:(e)gtek**
4s possessor	**–ni**	**–ni**	**~sf⁀w:(e)gni**
4p possessor	**+teng/+yeng**	**–teng**	**~sf⁀w:(e)gteng**
4d possessor	**+tek/+yek**	**–tek**	**~sf⁀w:(e)gtek**

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[1] The p-initial form is used with consonant-ending bases and the v-initial form with vowel-ending bases.

[2] The s-initial form is used with consonant-ending bases and the z-initial form with vowel-ending bases.

[3] The t-initial form is used with consonant-ending bases and the y-initial form with vowel-ending bases.

RELATIVE CASE ENDINGS

	sing. possessed	*plural possessed*	*dual possessed*
unpossessed	$\sim_{sf}-_{w}$**:(e)m**	$\sim_{sf}-_{w}$**:(e)t**	$\sim_{sf}-_{w}$**:(e)k**
3s possessor	**~:(ng)an**		$\sim_{sf}-_{w}$**:(e)gkenka**
3p possessor	**~:(ng)ita**		$\sim_{sf}-_{w}$**:(e)gkenka**
3d possessor	**~:(ng)ita**		$\sim_{sf}-_{w}$**:(e)gkenka**
1s possessor	$\sim_{f}-_{w}$**ma**		$\sim_{sf}-_{w}$**:(e)gma**
1p possessor	**–mta**		$\sim_{sf}-_{w}$**:(e)gemta**
1d possessor	**–mtung**		$\sim_{sf}-_{w}$**:(e)gemtung**
2s possessor	**–gpek**		$\sim_{sf}-_{w}$**:(e)gpek**
2p possessor	**–gpesi**		$\sim_{sf}-_{w}$**:(e)gpesi**
2d possessor	**–gpetek**		$\sim_{sf}-_{w}$**:(e)gpetek**
4s possessor	$\sim_{f}-_{w}$**mi**		$\sim_{sf}-_{w}$**:(e)gmi**
4p possessor	$\sim_{f}-_{w}$**meng**		$\sim_{sf}-_{w}$**:(e)gmeng**
4d possessor	$\sim_{f}-_{w}$**meng**		$\sim_{sf}-_{w}$**:(e)gmeng**

ABLATIVE-MODALIS (LOCALIS & TERMINALIS) CASE ENDINGS

Note that the endings of the localis and terminalis cases are just like the ablative-modalis endings except for having **mi/ni** for the localis, and **mun/nun** for the terminalis, in place of the **meng/neng** of the albative-modalis.

	sing. possessed	*pl possessed*	*dual possessed*
unpossessed	$\sim_{f}-_{w}$**meng**	$-_{w}$**neng**[1]	$\sim_{sf}-_{w}$**:(e)gneng**
3s possessor	**~:(ng)aneng**	**~:(ng)aneng**	$\sim_{sf}-_{w}$**:(e)gkeneng**
3p possessor	**~:(ng)itneng**	**~:(ng)itneng**	**~:(ng)itneng**
3d possessor	$\sim_{sf}-$**w:(e)gkeneng**	**~:(ng)itneng**	**~:(ng)itneng**
1s possessor	**–mneng**		$\sim_{sf}-_{w}$**:(e)gemneng**
1p possessor	**–mnneng**		$\sim_{sf}-_{w}$**:(e)gemnneng**
1d possessor	**–mtegneng**		$\sim_{sf}-_{w}$**:(e)gemtegneng**
2s possessor	**–gpe(g)neng**		$\sim_{sf}-_{w}$**:(e)gpe(g)neng**
2p possessor	**–gpesineng**		$\sim_{sf}-_{w}$**:(e)gpesineng**
2d possessor	**–gpetegneng**		$\sim_{sf}-_{w}$**:(e)gpetegneng**
4s possessor	$\sim_{f}-_{w}$**mineng**		$\sim_{sf}-_{w}$**:(e)gmineng**
4p possessor	$\sim_{f}-_{w}$**meggneng**		$\sim_{sf}-_{w}$**:(e)gmeggneng**
4d possessor	$\sim_{f}-_{w}$**meg(te)neng**		$\sim_{sf}-$**W:(e)gmeg(te)neng**

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[1] $\sim_{f}-_{w}$**neng** for longer bases.

VIALIS CASE ENDINGS

	sing. possessed	*pl. possessed*	*dual possessed*
unpossessed	**~$_{f\frown w}$kun**	**~$_{sf\frown w}$:(e)tgun**	**~$_{sf\frown w}$:(e)gnegun**
3s possessor	**~:(ng)akun**	**~:(ng)akun**	**~$_{sf\frown w}$:(e)gkenkun**
3p possessor	**~:(ng)itgun**	**~:(ng)itgun**	**~:(ng)itgun**
3d possessor	**~$_{sf\frown w}$:(e)gkenkun**	**~:(ng)akun**	**~:(ng)itgun**
1s possessor	**–mkun**		**~$_{sf\frown w}$:(e)gemkun**
1p possessor	**–mteggun**		**~$_{sf\frown w}$:(e)gemteggun**
1d possessor	**–mtegnegun**		**~$_{sf\frown w}$:(e)gemtegnegun**
2s possessor	**–gpegun**		**~$_{sf\frown w}$:(e)gpegun**
2p possessor	**–gpesigun**		**~$_{sf\frown w}$:(e)gpesigun**
2d possessor	**–gpetegnegun**		**~$_{sf\frown w}$:(e)gpetegnegun**
4s possessor	**~$_{f\frown w}$mikun**		**~$_{sf\frown w}$:(e)gmikun**
4p possessor	**~$_{f\frown w}$megteggun**		**~$_{sf\frown w}$:(e)gmegteggun**
4d possessor	**~$_{f\frown w}$megtegnegun**		**~$_{sf\frown w}$:(e)gmegtegnegun**

EQUALIS CASE ENDINGS

	sing. possessed	*pl. possessed*	*dual possessed*
unpossessed	**~$_{f\frown w}$tun**	**~$_{sf\frown w}$:(e)stun**	**~$_{sf\frown w}$:(e)gestun**
3s possessor	**~:(ng)atun**	**~:(ng)atun**	**~$_{sf\frown w}$:(e)gketun**
3p possessor	**~:(ng)itun**	**~:(ng)itun**	**~:(ng)itun**
3d possessor	**~$_{sf\frown w}$:(e)gketun**	**~:(ng)itun**	**~:(ng)itun**
1s possessor	**–mtun**		**~$_{sf\frown w}$:(e)gemtun**
1p possessor	**–mtestun**		**~$_{sf\frown w}$:(e)gemtestun**
1d possessor	**–mtegestun**		**~$_{sf\frown w}$:(e)gemtegestun**
2s possessor	**–gpetun**		**~$_{sf\frown w}$:(e)gpetun**
2p possessor	**–gpesistun**		**~$_{sf\frown w}$:(e)gpesistun**
2d possessor	**–gpetegetun**		**~$_{sf\frown w}$:(e)gpetegetun**
4s possessor	**~$_{f\frown w}$mitun**		**~$_{sf\frown w}$:(e)gmitun**
4p possessor	**~$_{f\frown w}$megestun**		**~$_{sf\frown w}$:(e)gmegestun**
4d possessor	**~$_{f\frown w}$megestun**		**~$_{sf\frown w}$:(e)gmegestun**

INDICATIVE AND PARTICIPIAL MOOD ENDINGS

subject	*intransitive marker*	*intrans.*	*trans. marker*	*3rd sing. object*	*3rd plur. object*	*3rd dual object*
3 s.		**Ø**		**:(ng)a**	**:(ng)i**	**–k**
3 p.	*indicative:*	**–t**	*indic:*	**:(ng)at**	**:(ng)it**	**–gket**
3 d.	**~$_{f}$(g/t)ugh-**	**–k**	**~(g)agh-**	**:(ng)it**	**:(ng)ik**	**–gket**
1 s.		**–nga**		**–(g)ka**[1]	**–nka**	**–gka**
1 p.		**–kut**		**+put/+vut**[2]	**–put**	**–gput**
1 d.	*participial:*	**–kung**	*partic:*	**+pung/+vung**	**–pung**	**–gpung**
2 s.	**@–lghii-/**	**–ten**	**@~$_{sf}$–(g)-**	**–n**	**–ten**	**–gken**
2 p.	**@ngugh-**[3]	**–si**	**-ke$_{a}$-**[4]	**+si/+zi**[5]	**–si**	**–gsi**
2 d.		**–tek**		**+tek/+yek**[6]	**–tek**	**–gtek**

Below is a continuation of the transitive part of the above chart and has the same transitive markers

subject ↓	*1st sing. object*	*1st plur. object*	*1st dual object*	*2nd s. object*	*2nd pl object*	*2nd dual object*
3 s.	**:(ng)anga**	**:(ng)inkut**	**:(ng)inkung**	**:(ng)aten**	**:(ng)isi**	**:(ng)itek**
3 p.	**:(ng)atnga**	↓	↓	↓	↓	↓
3 d.	**:(ng)agnenga**	↓	↓	↓	↓	↓
1 s.				**–mken**	**–msi**	**–mtek**
1 p.				↓	↓	↓
1 d.				↓	↓	↓
2 s.	**penga/vnga**[7]	**pekut/fkut**	**pekung**			
2 p.	**pesinga/fsinga**	**pesikut**	**pesikung**			
2 d.	**petegnenga**	**petegnekut**	**petegnekung**			

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[1] **(g)** used with the participial only; note that the ending is realized as **qa** with the indicative.

[2] The **p**-initial forms are used with the indicative and the **v**-initial forms with the participial.

[3] **@ngugh-** is used with special **te**-ending verb bases.

[4] This marker takes the form **@~$_{sf}$–(g)ka-** with 3rd person subject endings, and **@~$_{sf}$–(g)ke-** with 1st and 2nd person subject endings.

[5] The **s**-initial form is used with the indicative and the **z**-initial form with the participial.

[6] The **t**-initial form is used with the indicative, **y-initial** form with the participial.

[7] All 2nd person to 1st person endings have **pe**-initial forms for the indicative and **v/f**-initial forms for the participial.

INTERROGATIVE MOOD ENDINGS

subject ↓	*intransitive marker*	*intrans.*	*trans. marker*	*3rd sing. object*	*3rd plur. object*	*3rd dual object*
3 s.	**~$_f$(g/t)a-**	**Ø**	**~$_f$(g/t)a-**	**gu**	**ki**	**kek**
3 p.		**t**		**tgu**	**tki**	**tkek**
3 d.		**k**		**gnegu**	**gneki**	**gnekek**
1 s.	**~$_f$(t)zi-**	**nga**	**~$_f$(t)zi-**	**kun**	**ngi**	**gngek**
1 p.	**~$_{sf}$(e)ste-**	**a**	**~$_{sf}$(e)ste-**	**ggu**	**ki**	**kek**
1 d.	↓	**ung**	↓	**gnegu**	**gneki**	**gnekek**
2 s.	**~$_f$(t)zin**		**~$_f$(t)zi-**	**gu**	**ki**	**kek**
2 p.	**~$_{sf}$(e)tsi**		**~$_{sf}$(e)**	**ggu**	**ki**	**kek**
2 d.	**~$_{sf}$(e)stekstek**		↓	**gnegu**	**gneki**	**gnekek**

Below is a continuation of the transitive part of the above chart and has the same transitive markers

subject ↓	*1st sing. object*	*1st plur. object*	*1st dual object*	*2nd s. object*	*2nd pl object*	*2nd dual object*
3 s.	**nga**	**$_i$nkut**[1]	**$_i$nkung**	**ten**	**$_i$si**	**$_i$stek**
3 p.	**tnga**	↓	↓	↓	↓	↓
3 d.	**gnenga**	↓	↓	↓	↓	
1 s.				**ken**		
1 p.				↓		
1 d.				↓		
2 s.	**nga**	**kut**	**kung**			
2 p.	**ngnga**	**kut**	**kung**			
2 d.	**gnenga**	**gnekut**	**gnekung**			

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[1] Subscript i indicates that the vowel of the transitive marker changes from **a** to **i for these.**

OPTATIVE MOOD ENDINGS

subject ↓	*intrans. marker*	*intrans.*	*trans. marker*	*3rd sing. object*	*3rd plur. object*	*3rd dual object*
3 s.	@~$_{f}$li-	**Ø**	@~$_{f}$li-	**gu**	**ki**	**kek**
3 p.		**t**		**tgu**	**tki**	**tkek**
3 d.		**k**		**gnegu**	**gneki**	**gnekek**
1 s.	**@~$_{f}$la-**	**nga**	**@~$_{f}$la-**	**kun**	**ngi**	**ngak**
1 p.	**~$_{sf}$:(e)lt-**	**a**	**~$_{sf}$:(e)lte-**	**ggu**	**ki**	**kek**
1 d.		**ung**		**gnegu**	**gneki**	**gnekek**
2 s.	*see text*		**(i)[1]-**	*see text*	**ki**	**kek**
2 p.	**@(i)[2]-**	**tek**	**@(i)-**	**teggu**	**teki**	**tekek**
2 d.		↓		**tegnegu**	**tegneki**	**tegnekek**

Below is a continuation of the transitive part of the above chart and has the same transitive markers

subject ↓	*1st sing. object*	*1st plur. object*	*1st dual object*	*2nd s. object*	*2nd pl. object*	*2nd du. object*
3 s.	**nga**	**kut**	**kung**	**ten**	**¡si**	**¡stek**
3 p.	**tnga**	**nkut**	**nkung**	↓	↓	↓
3 d.	**gnenga**	↓	↓	↓	↓	
1 s.	*2nd pers. object endings have* **@~$_{f}$la** *as marker*			**ken**	**msi**	**mtek**
1 p.				↓	↓	↓
1 d.				↓	↓	↓
2 s.	**nga**	**kut**	**kung**			
2 p.	**tengnga**	**tekut**	**tekung**			
2 d.	**tegnenga**	**tegnekut**	**tegnekung**			

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[1] (i) is used with bases ending in e, including te.

[2] (i) is used with bases ending in e; base-final te is dropped.

SUBORDINATIVE MOOD ENDINGS

subject	*intrans.. marker*	*intransitive*	*trans. marker*	*3rd sing. object*	*3rd pl. object*	*3rd du. object*
3 s.	**@~$_{f}$lu-** **(& +na-)**[1]	**ni**	**@~$_{f}$lu-** **(& +na-)**	**ku (& an)**	**ki**	**kek**
3 p.		**teng**		↓	↓	↓
3 d.		**tek**		↓	↓	↓
1 s.		**nga**		↓	↓	↓
1 p.		**ta (& amta)**		↓	↓	↓
1 d.		**tung (& amtung)**		↓	↓	↓
2 s.		**ten (& ng)**		↓	↓	↓
2 p.		**si**		↓	↓	↓
2 d.		**tek**		↓	↓	↓

Below is a continuation of the transitive part of the above chart and has the same transitive markers

subject ↓	*1st sing. object*	*1st plur. object*	*1st dual object*	*2nd s. object*	*2nd pl object*	*2nd du. object*
3 s.	**nga**	**ta (& amta)**	**tung (& amtung)**	**ten (& ng)**	**si**	**tek**
3 p.	↓	↓	↓	↓	↓	↓
3 d.	↓	↓	↓	↓	↓	↓
1 s.				↓	↓	↓
1 p.				↓	↓	↓
1 d.				↓	↓	↓
2 s.	↓	↓	↓			
2 p.	↓	↓	↓			
2 d.	↓	↓	↓			

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[1] The **na** form of the subordinative is used with verb bases ending in strongly special **te**, that is, **te** from the postbases **–nghite-** or **~(ng)ite-**, which are replaced with **–gpe-** and **~$_{r}$-gu-**; subject or object endings in parenthesis and with "&" are those used with **na**.

ENDINGS OF THE CONNECTIVE MOODS

sub.	*mood marker*	*intrans.*	*3rd sing. object*	*3rd plur. object*	*3rd dual object*
3 s.	*precessive:*	**an**	**agu**	**aki**	**akek**
3 p.	**@~ɼvagilg(a)-**[1]	**¡ata**[2]	**¡atgu**	**¡atki**	**¡atkek**
3 d	*concessive:*	**ayek**[3]	**agnegu**	**agneki**	**agnekek**
1 s.	**–nggha(agh)-**[4]	**ma**	**mkun**	**mki**	**mkek**
1 p.	*consequential I:*	**mta**	**mteggu**	**mteki**	**mtekek**
1 d.	**@~ɼy(a)-**[5]	**mtung**	**mtegnegu**	**mtegneki**	**mtegnekek**
2 s.	*consequential II:*	**vek/pek**[6]	**vgu/pegu**	**fki/peki**	**fkek/pekek**
2 p.	**~(g)aqng(a)-**[7]	**fsi**	**fsigu/pesigu**	**fsiki/pesiki**	**fsikek/pesikek**
2 d.	*conditional:*	**ftek**	**ftegnegu/peteg...**	**ftegneki/peteg...**	**ftegnekek/peteg.**
4 s.	**@–(g)k(u)-**[8]	**mi(ni)**[9]	**mi(ni)gu**	**mi(ni)ki**	**mi(ni)kek**
4 p.	*contemporative:*	**meng**[10]	**megteggu**[11]	**megteki**	**megtekek**
4 d.	**@~ɼnegh-**	**mek**[12]	**megnegu**	**megneki**	**megnekek**

sub	*1 s. obj.*	*1 p. obj.*	*1 d. obj.*	*2 s. obj.*	*2 p. obj.*	*2 d. obj.*	*4 s. obj.*	*4 p. obj.*	*4 d. obj.*
3 s.	**anga**	**¡ankut**	**¡ankung**	**aten**	**¡asi**	**¡astek**	**atni**	**¡asteng**	**¡astek**
3 p.	**atnga**	↓	↓	↓	↓	↓	↓	↓	↓
3 d	**agnenga**	↓	↓	↓	↓	↓	↓	↓	↓
1 s.				**mken**	**msi**	**mtek**	**mni**	**mteng**	**mtek**
1 p.				↓	↓	↓	**mnni**	↓	↓
1 d.				↓	↓	↓	*like 3rd pers. obj.*		
2 s.	**vnga**	**fkut**	**fkung**						
2 p.	**fsinga**	**fsikut**	**fsikung**				*like 3rd pers. obj.*		
2 d.	**ftegnenga**	**ftegnekut**	**ftegnekung**						
4 s.	**mi(ni)nga**	**mi(ni)kut**	**mi(ni)kung**	**mi(ni)ten**	**mi(ni)si**	**mi(ni)tek**			
4 p.	**megtengnga**	**megtekut**	**megtekung**	↓	↓	↓			
4 d.	**megnenga**	**megnekut**	**megnekung**	↓	↓	↓			

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[1] **(a)** is not used with 3rd person subject endings.

[2] With this and other endings with subscripted **i** the first vowel of the ending is **i** rather than **a** for the concessive mood.

[3] Also **agkenka** for some speakers.

[4] **(agh)** is not used with 3rd person subject endings

[5] **(a)** is not used with 3rd person subject endings

[6] The **pe** forms of second person subject endings are used with consonant-final mood markers (concessive and contemporative), while the **v** and **f** forms are used with vowel-final markers.

[7] **(a)** is not used with 3rd person subject endings

[8] **(u)** is not used with 3rd person subject endings

[9] **(ni)** of 4th person singular subject endings (and perhaps also 2nd person singular subject ending **peni**) is used with the contemporative and for some speakers with other moods. With the conditional mood the 4th person singular subject endings can be **ni, nigu,** etc. rather than **mi, migu,** etc.; this may be the older pattern.

[10] With the conditional mood the 4th person plural subject intransitive ending can be **yeng** rather than **meng**; this may be the older pattern.

[11] With the conditional mood the 4th person plural subject transitive endings may be **yigteggu,** etc., and presumably similarly for 4th person dual subject transitive endings.

[12] With the conditional mood the 4th person dual subject intransitive ending can be **yek** rather than **mek**.

APPENDIX II: Inflection of Demonstratives

The arrangement here follows that of the table in 16.1. Roman numerals in parentheses here refer to suffixation paradigms in 16.2.6.

	extended	*restricted*	*obscured*
over (nearer)			
abs. sing. pronoun	—	**iigna** (V)	**aamna** (I)
loc. sing. pronoun	—	**ingumi**	**amumi**
vocative singular	—	**iingyuq**	**aamyuq**
abs./rel. pl. pron.	—	**iingkut**	**aamkut**
anaph. abs. pron.	—	**tazigna**	**taamna**
adverbial particle	**awa** (XII)	**inga**	**ama**
localis adverb	**awani**	**ingani**	**amani**
terminalis adverb	**awavek**	**ingavek**	**amavek**
vialis adverb	**awagun, aawhkun**	**iing'ggun**	**amagun, aamggun**
abl.-mod. adverb	**awaken, aawhken**	**iingken**	**amaken, aamken**
anaph. adv. part.	**taawa**	**tazinga**	**taama**
over (farther)			
abs. sing. pronoun	**aagna** (IX)	**iikna** (VI)	**akemna** (III)
loc. sing. pronoun	**agumi**	**ikumi**	**akmumi**
vocative singular	**aagyuq**	**iiksuq**	**akemyuq**
abs./rel. pl. pron.	**aagkut**	**ikegkut**	**akemkut**
anaph. abs. pron.	**taagna**	**tazikna**	**taakemna**
adverbial particle	**aga**	**ika**	**akma**
localis adverb	**agani**	**ikani**	**akmani**
terminalis adverb	**agavek**	**ikavek**	**akmavek**
vialis adverb	**aaggun**	**ikagun**	**akmagun**
abl.-mod. adverb	**aagken**	**ikegken**	**akmaken**
anaph. adv. part.	**taaga**	**tazika**	**taakma**
up			
abs. sing. pronoun	**paagna** (IV)	**piikna** (VI)	**aamna** (II)
loc. sing. pronoun	**pagumi**	**pikumi**	**amumi**
vocative singular	**paagyuq**	**piiksuq**	**aamyuq**
abs./rel. pl. pron.	**paagkut**	**pikegkut**	**aamkut**
anaph. abl. pron.	**(t)espagna**	**(t)espigna**	**(t)espamna**
adverbial particle	**paga**	**pika**	**pama**
localis adverb	**pagani**	**pikani**	**pamani**
terminalis adverb	**pagavek**	**pikavek**	**pamavek**
vialis adverb	**paaggun**	**pikagun**	**pamagun, paamggun**
abl.-mod. adverb	**paagken**	**pikegken**	**pamaken, paamken**
anaph. adv. part.	**(t)espaga**	**(t)espika**	**(t)espama**

down below

abs. sing. pronoun	**unegna** (X)	**kaana** (VII)	**saamna** (II)
loc. sing. pronoun	**un'gumi**	**kanumi**	**samumi**
vocative singular	**unegyuq**	**kaanyuq**	**saamyuq**
abs./rel. pl. pron.	**unegkut**	**kaankut**	**saamkut**
anaph. abl. pron.	**taanegna**	**(t)eskana**	**(t)esamna**
adverbial particle	**un'ga**	**kana**	**sama**
localis adverb	**un'gani**	**kanaani**	**samani**
terminalis adverb	**un'gavek**	**kanavek**	**samavek**
vialis adverb	**uun'ggun**	**kaan'ggun**	**samagun, saamggun**
abl.-mod. adverb	**unegken**	**kanaken, kaanken**	**samaken, saamken**
anaph. adv. part.	**taan'ga**	**(t)eskana**	**(t)esama**

down toward exit

abs. sing. pronoun	**unegna** (X)	**uugna** (IX)	**sakemna** (III)
loc. sing. pronoun	**un'gumi**	**ugumi**	**sakmumi**
vocative singular	**unegyuq**	**uugyuq**	**sakemyuq**
abs./rel. pl. pron.	**unegkut**	**uugkut**	**sakemkut**
anaph. abl. pron	**taanegna**	**taagna**	**(t)esakemna**
adverbial particle	**un'ga**	**kana**	**sakma**
localis adverb	**un'gani**	**kanaani**	**sakmani**
terminalis adverb	**un'gavek**	**kanavek**	**sakmavek**
vialis adverb	**uun'ggun**	**kaan'ggun**	**sakmagun**
abl.-mod. adverb	**unegken**	**kanaken, kaanken**	**sakmaken**
anaph. adv. part.	**taan'ga**	**(t)eskana**	**(t)esakma**

inside

abs. sing. pronoun	**qaawna** (IV)	**kiiwna** (IV)	**qaamna** (II)
loc. sing. pronoun	**qawani**	**kigumi, kiwumi**	**qamumi**
vocative singular	**qaawyuq**	**kiiwyuq**	**qaamyuq**
abs./rel. pl. pron.	**qaawhkut**	**kiiwhkut**	**qaamkut**
anaph. abl. pron.	**(t)esqawna**	**(t)eskiwna**	**(t)esqamna**
adverbial particle	**qawa**	**kiwa**	**qama**
localis adverb	**qawani**	**kiwani**	**qamani**
terminalis adverb	**qawavek**	**kiwavek**	**qamavek**
vialis adverb	**qaawhun**	**kiiwhun**	**qamagun, qaamggun**
abl.-mod. adverb	**qaawhken**	**kiiwhken**	**qamaken, qaamken**
anaph. adv. part.	**(t)esqawa**	**(t)eskiwa**	**(t)esqama**

outside

abs. sing. pronoun	**qaagna** (IX)	—	**qakemna** (III)
loc. sing. pronoun	**qaqani**	—	**qakmumi**
vocative singular	**qaagyuq**	—	**qakemyuq**
abs./rel. pl. pron.	**qaagkut**	—	**qakemkut**
anaph. abl. pron.	**(t)esqagna**	—	**(t)esqakemna**
adverbial particle	**qaga**	—	**qakma**
localis adverb	**qagani**	—	**qakmani**
terminalis adverb	**qagavek**	—	**qakmavek**
vialis adverb	**qaagun**	—	**qakmagun**
abl.-mod. adverb	**qaagken**	—	**qakmaken**
anaph. adv. part.	**(t)esqawa**	—	**(t)esqakma**

here

abs. sing. pronoun	**maana** (VIII)	**una** (XI)	**iimna** (IV)
loc. sing. pronoun	**matumi**	**uumi**	**imumi**
vocative singular	—	**uuyuq**	**iimyuq**
abs./rel. pl. pron.	**maakut**	**ukut**	**imkut**
anaph. abl. pron.	**tamana**	**taana**	**tazimna**
adverbial particle	**maa**	**wha**	**ima**
localis adverb	**maani**	**whani**	**imani**
terminalis adverb	**maavek**	**whavek**	**imavek**
vialis adverb	**maagun**	**whagun**	**imagun, iimgun**
abl.-mod. adverb	**maaken**	**whaken**	**imaken, iimken**
anaph. adv. part.	**tamaa**	**tawa**	**tazima**

near, coming

abs. sing. pronoun	—	**uukna** (VI)	—
loc. sing. pronoun	—	**ukumi**	—
vocative singular	—	**uuksuq**	—
abs./rel. pl. pron.	—	**ukegkut**	—
anaph. abl. pron.	—	**taakwna**	—
adverbial particle	—	**uka**	—
localis adverb	—	**ukani**	—
terminalis adverb	—	**ukavek**	—
vialis adverb	—	**ukagun**	—
abl.-mod. adverb	—	**ukegken**	—
anaph. adv. part.	—	**taakwa**	—

APPENDIX III: Personal Pronouns

Note that ablative-modalis and localis are formed similarly to terminalis. Only 3rd person pronouns differentiate between absolutive and relative case.

	singular	*plural*	*dual*
1st Person			
abs./rel.	**whanga** 'I, me'	**whangkuta** 'we, us'	**whangkutung** 'we$_2$'
termin.	**whangamnun** 'to me'	**whangamnun** 'to me'	**whangkutegnun**
vialis	**whangamkun** 'by me'	**whangkutgun** 'by us'	**whangkutegnegun**
equalis	**whangamtun** 'like me'	**whangkutestun** 'like us'	**whangkutegestun**
2nd Person			
abs./rel.	**elpek** 'you$_1$'	**elpesi** 'you$_{pl}$'	**elpetek** 'you$_2$'
termin.	**elpenun** 'to you$_1$'	**elpesinun** 'to you$_{pl}$'	**elpetegnun**
vialis	**elpegun** 'by you$_1$'	**elpesigun** 'by you$_{pl}$'	**elpetegnegun**
equalis	**elpetun** 'like you$_1$'	**elpesistun** 'like you$_{pl}$'	**elpetegestun**
3rd Person			
absol.	**ellnga** 'he, him'	**ellngit** 'they$_{pl}$, them$_{pl}$'	**elkek** 'they$_2$, them$_2$'
relative	**ellngan** 'he, him'	**ellngita** 'they, them'	**elkek**
termin.	**ellnganun** 'to him'	**ellngitnun** 'to them'	**elkegkenun**
vialis	**ellngakun** 'by him'	**ellngitgun** 'by them'	**elkegkenkun**
equalis	**ellngatun** 'like him'	**ellngi(te)stun** 'by them'	**elkegestun**
4th Person			
abs./rel.	**ellmi** 'himself'	**ellmeng** 'themselves'	**ellmeng** 'themselves$_2$'
termin.	**ellminun** 'to himself'	**ellmeggnun** 'to themselves'	**ellmeg(te)nun**
vialis	**ellmikun** 'by himself'	**ellmegteggun** 'by himself'	**ellmegtegnegun**
equalis	**ellmitun** 'like himself'	**ellmegestun** 'like themselves'	**ellmegestun**

APPENDIX IV: Summary of ways base-final te is affected by suffixes

In this book suffixes which affect base-final **te** are marked with the symbol @.. However there are several different ways in which these suffixes affect **te**. It is usually, but not always, predictable from the sounds with which the suffix starts how it will act (and even whether or not it will affect **te** at all).

Among vowel-initial suffixes only those starting with **i** (in the form in which they are used with **te**-ending bases) can affect **te** and those suffixes change **t** to **s**[1]. Thus the postbases **@~:(ng)igate-** 'to never V' and **@~:(i/u)ma-** 'to have (been) V-ed', with the bases **tuqute-** 'to kill' and **qelpeghte-** 'to open', give **tuqusigatii** 'he doesn't kills them' and **qelpeghsimaaq** 'it has been opened'.

te-initial 2nd person non-singular optative endings, such as **@~$_f$(i)teggu** 'you$_{pl}$ V it!, drop base-final **te** altogether. Thus from **tuqute-** comes **tuquteggu** 'you$_{pl}$, kill it!', and from **qelpeghte-** comes **qelpeghteggu** 'you$_{pl}$, open it!'.

In the following discussion keep in mind the varied spelling conventions for showing voicelessness.

Labial-initial suffixes, such as **@~$_f$vagilg(a)-** 'before V-ing', and **@~$_f$miqe-** 'to compel one to V', drop the **e** of base-final **te** when that **te** is preceded by a vowel, and drop the entire **te** when it is preceded by a fricative but make the resulting cluster of fricative plus labial voiceless. Thus from **tuqute-** comes **tuqutfagilgaku** 'before he killed it', and **tuqutmiqaa** 'he compelled (some)one to kill it', while from **qelpeghte-** comes **qelpeghfagilgaku** 'before he opened it', and **qelpeghhmiqaa** 'he compelled (some)one to open it'.

Apical-initial suffixes, such as **@~$_f$naqe-** 'to be going to V', **@~$_f$yug-** 'to want to V', **@~$_f$zigu** 'did you V it?', **@~$_f$ragkiigh-** 'to V quickly', and **@~$_f$luku** 'after V-ing it', drop base-final **te** whether it is preceded by a consonant or a vowel, but make the initial consonant of the suffix, as well as any fricative preceding it, voiceless. Thus from **tuqute-** comes **tuqunnaqaa** 'he is going to kill it', **tuqusugaa** 'he wants to kill it', **tuqusigu** 'did you kill it?', **tuqurragkiighaa** 'he killed it quickly', and **tuqulluku** 'after killing it', and from **qelpeghte-** comes **qelpeghhnaqaa** 'he is going to open it', **qelpeghsugaa** 'he wants to open it', **qelpeghsigu** 'did you open it?', **qelpeghhragkiighaa** 'he opened it quickly', and **qelpeghlluku** 'after opening it'.

Velar-initial suffixes, such as **@~–k(u)-** 'if or when one V-s', optionally (perhaps for a certain group of speakers only) change the **t** of **te** which is preceded by a vowel to **s**, but leave **te** preceded by a consonant as it is. Thus from **tuqute-** comes **tuquskuvgu** or **tuqutkuvgu** 'if or when you kill it', while from **qelpeghte-** comes **qelpeghtekuvgu** 'if or when you open it'. Weakly special **te** may be changed to **l**, and strongly special **te** must be so changed. So from **aqlaghate-** 'to become cold'(which has weakly special **te**) one may get **aqlaghalkan**, as well as **aqlaghaskan** and **aqlaghaghtekan** for 'if it becomes cold', while from **qavanghite-** 'to not sleep' (which has stongly special **te**) one gets only **qavanghilkan** 'if he doesn't sleep'.

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[1] However not all **i**-initial suffixes affect **te**. For example, the "half-transitive" postbase, **~i-** and the 'you$_1$ to him/her/it' optative ending **~$_f$(i)gu** do not affect **te**, so from **tuqute-** 'to kill', comes **tuqutiiq** 'he killed something', and from **qelpeghte-** 'to open', comes **qelpeghtigu** 'open it!'.

YUPIK-TO-ENGLISH VOCABULARY — BASES

Only vocabulary from this book is listed here. Numbers refer to chapters, sections, and subsections.

aa yes *particle* 8.1
aagna that over there farther (extended) *demonstrative pronoun* 16.1
aakaq* older sister of a female 5.1, 18.4
aakw blood 4.1
aamna that over there (obscured) *demonstrative pronoun* 16.1
aane- to go out *intransitive only* 3.1.2
aange- to be big *intransitive only* 3.1.2
aapte- to ask *agentive* 17.1
aate- to put on (clothes) *transitive only* 15.1
aatkaq garment, clothing 15.1
afsengaq* vole, mouse 2.1
aga gone; away from here *particle* 18.1; over there farther (extended) *demonstrative adverb* 16.1
aghmig- to wash one's face *patientive* 11.1
aghnaghaq* girl 4.1
aghnaghuq sea apple (edible primative sea creature found on beach) 12.1
aghnalgun parallel-cousin through aunt 18.4
aghnalqwaaq old lady 6.1
aghnaq woman 2.1
aghneq day 2.1
aghtugh- to not be able to bear; to not be able to do (to) *agentive* 18.1
aghula- to dance *intransitive only* 3.1.2
aghulaqe- to leave *intransitive only* 3.1.2
aghuliigh- to stop motion *patientive* 18.1
aghveq whale 3.1.1
aghvig- to wash (clothes) *transitive only* 14.1
aghvigh- to cross over; to go to the mainland *agentive* 9.1
aghvinlek six 17.4
aghyuugh- to scold *transitive only* 14.1
agi man's brother's wife; man's wife's sister; woman's sister's husband; woman's husband's brother 18.4
aglagh- to go home; to go over to another place *intransitive only* 5.1
agniqe- to be angry (of women) *intransitive only* 12.1
akemna that over there farther; that across there (obscured); that not on St. Lawrence Is. *demonstrative pronoun* 16.1
aki other side; equivalent; price; value 17.1
akimigaq fifteen 17.4
akin, akita pillow 11.1
akite- to answer; to reciprocate *transitive only* 11.1
akma over there farther; across there (obscured) *demonstrative adverb* 16.1
akmag- to carry (a pack) on one's back *agentive* 13.1
akmaneghpalluq camel 17.1
akuutaq Eskimo ice cream, mixture of berries, seal oil, sugar etc. 6.1
akuzi- to speak *intransitive only* 6.1
alangquq ring finger 6.1
aleghqugh- to talk to; to tell *transitive only* 9.1
aleghquute- to talk together, to converse *non-singular intransitive only* 9.1
aleq companion; other of pair *possessed form:* **aallgha** 18.1
alike- to fear, to be scared of, to be afraid of *transitive only* 14.1
alinge- to be afraid, to be scared *intransitive only* 3.1.2
alla other thing; different thing; again *(as a particle)* 17.1

allakagh- separately from others *used in the quantifier-qualifier construction* 12.1

alleg- to sweep *agentive* 8.1

alquutaq spoon 8.1

ama over there (obscured) 16.1

amaa wolf 2.1

amik door 7.1

amqeghte- to bite *transitive only* 9.1

amsikagh- naked *postural root* 13.1

an'gaghaq woman's brother's child 18.4

an'gigh- to go outside for fresh air or exercise (of children usually) *intransitive only* 15.1

anaana maternal uncle 18.4

anengaq older brother 5.1, 18.4

angak maternal aunt 18.4

angayuqaq parent; boss 18.1, 18.4

anglegun sibling 18.1, 18.4

angyaq boat 2.1

anigu snow on ground 3.1.1

anipa owl 2.1

anuqligh- to be windy *intransitive only* 14.1

apa grandfather 4.1, 18.4

apaghlliq great-grandfather 18.4

apayepayiiq spider 9.1

apeghiigh- to finish or be finished *patientive* 18.1

apeghtughista teacher 6.1

aqavzik salmonberry, cloudberry 3.1.1

aqelqaq visitor 3.1.1

aqii- to take a pleasure trip, to take a vacation trip *intransitive only* 3.1.2

aqlaghaghte- for it to get cold (weather) *optional impersonal agent verb* 9.1

aqlaghate- for it to be cold (weather) *intransitive only* 9.1

aqume- to sit down *intransitive only* 10.1

aqumga- to be sitting *intransitive only* 12.1

aqumutaq chair *dual,* **aqumutak,** *used for one chair* 15.1

asak paternal aunt 6.1, 18.4

asi area below; lower part *positional* 18.1, 18.3

ata father *base is* **ata-** 4.1, 18.4

ataasiq one 17.4

ataata paternal uncle 18.4

atalgun parallel-cousin through uncle 18.4

ateq name 2.1

atghagh- to go down toward water *intransitive only* 18.1

atightugh- to read *agentive* 9.1

atkuk parka 2.1

atugh- to use something *agentive* 6.1

atuqe- to use; to wear *transitive only* 7.1

avaqutaq child, offspring 4.1, 18.4

aveg- to divide in two *patientive* 7.1

avek half 7.1

awa over there (extended) *demonstrative adverb* 16.1

awaliq apa great-grandfather 18.4

awaliq nengyuq great-grandmother 18.4

awataghpak sealskin float 11.1

ayaviiq walking stick, cane 14.1

aynganganga musical instrument; phonograph *often dual,* **aynganangak,** *for one instrument* 9.1

Ayuqliq mainland Alaskan Eskimo 8.1

ayveq walrus 2.1

eflegh- uncomfortable from something on the skin *emotional root* 13.1

efluga^{e}, eflugaq floor 7.1

eglluu stove *dual,* **eglluk,** *generally used for one stove* 7.1

egte- to throw away *transitive only* 10.1

ellnginagh- only; alone *used in the quantifier-qualifier construction* 12.1

elngaatall very much *particle* 5.1

elqwaaq kelp 14.1

eltughaq* grandchild 4.1, 18.4

enkaam then; furthermore *particle* 17.1

enta go ahead then; come on then *particle* 18.1

entaqun maybe, perhaps; probably; I guess *particle* 17.1
esghaate- to see something *intransitive only* 3.1.2
esghagh- to see *transitive only* 7.1
esghaghhu look!; consider! *particle* 18.1
esghavyu gray dog 17.1
esla outdoors; weather; awareness; world 3.1.1
eslallugughte- to rain *optional impersonal agent verb* 14.1
eslalluk rain 14.1
esleqe- to be full *intransitive only* 3.1.2
esna^{e} shore; rim 10.1
esnaq beach 10.1
estamaneng inglulek nine 17.4
estamat four 17.4
estugaq* store 5.1
ete- to be (obsolete base) *intransitive only* 12.1
gaagh- to cook *agentive* 3.1.2
geve- to render (fat); to be compressed *intransitive only* 11.1
gguta tooth 2.1
gheve- to fade *intransitive only* 11.1
ghhuugh- to inflate *patientive* 11.1
ghhuute- to be cold (person) *optional impersonal agent verb* 9.1
guute- to shoot *agentive* 7.1
guygu summer house 15.1
ifkagh- to fall from a height; to drop accidentally *patientive* 11.1
ifkaghte- to drop accidentally or on purpose *transitive only* 11.1
ifla- to lose; to get lost *patientive* 3.1.2
igagh- to write (on) *agentive* 9.1
igaghvik school 5.1
igaghyaghqaq paper to be written on 10.1
igamsiqanagh- to make one thankful *intransitive only* 7.1
igamsiqayug- to feel thankful *intransitive only* 7.1
igamsiqayugvike- to feel thankful toward *transitive only* 7.1
igaq paper with writing; book (when used in plural) 10.1
igatagh- to be hungry *intransitive only* 4.1
iggag- tilting; leaning against something *postural root* 12.1
ighaleqetaaq star 6.1
ighaluqaq aged auklet (for eating) 14.1
ighivgaq yesterday *particle* 7.1
ighneq son 4.1, 18.4
iglagtu- to speak loudly *intransitive only* 15.1
igleghte- to travel *intransitive only* 6.1
iigga^{e} hand 4.1
iigna that over there nearer (restricted) *demonstrative pronoun* 16.1
iikna that over there farther (restricted) *demonstrative pronoun* 16.1
iilqe- to be sad *intransitive only* 14.1
iimna that aforementioned (obscured); long ago *demonstrative pronoun* 16.1
iingunagh- all; whole *used in the quantifer-qualifier construction* 12.1
iiw- for tide to go down *intransitive only* 14.1
iiyaq ventilator in house 18.1
ika over there farther (restricted); south *demonstrative adverb* 16.1
iknaqe- to be strong *intransitive only* 9.1
ila relative; some (of) part; one (of) 6.1, 6.3.3
ilagagh- to sing *intransitive only* 12.1
ilangquq clear fresh ice 12.1
ilu area inside, interior *positional* 18.1, 18.3
ilughaq cross-cousin 18.4
ima aforementioned (obscured); long ago *demonstrative adverb* 16.1
inga over there nearer (restricted) *demonstrative adverb* 16.1
ingaghte- to lie down *patientive* 3.1.2
inghu- to pick berries *agentive* 3.1.2
ini- to hang to dry *transitive only* 11.1
iqa dirt 14.1

iqalgu- to be dirty *intransitive only* 14.1
iqalluk fish 3.1.1
isekinagh- to be cold (solid, liquid) *intransitive only* 9.1
itegaq foot 5.1
itegh- to go in, to enter *agentive* 3.1.2
ivagh- to look for *transitive only* 9.1
ivisa flounder; halibut 13.1
iwernga however; but then *particle* 17.1
iya^{e} eye 2.1
iyatagh- to be hungry *intransitive only* 4.1
kaamwaaq coltsfoot plant 10.1
kaana that down there (restricted) 16.1
kaate- to arrive (at) *agentive* 3.1.2
kaaw- to hit; to strike with an object *agentive* 10.1
kaki- to sew *agentive* 6.1
kaleve- to sink *intransitive only* 17.1
kalila^{e} dalmation dog 13.1
kalngagaq bag for carrying *agentive* 13.1
kamagraq elephant 17.1
kamek skin boot, mukluk 2.1
kana down there (restricted) *demonstrative adverb* 16.1
Karaka^{e} Koryak 6.1
kaviiq fox 2.1
kavite- to be red *intransitive only* 11.1
kayngu- embarrassed *emotional root* 13.1
kayu sculpin; ocean fish 3.1.1
kayusigh- to help *transitive only* 8.1
kayusiite- to help out *agentive* 8.1
kelu, keluta^{e} area back from sea *positional* 18.1, 18.3
kemek flesh; skin 2.1
kemekrak meat 7.1
keneq light, lamp 9.1
kenigh- to point (at) *transitive only* 10.1
kepsugh- to be full from eating *intransitive only* 14.1
keta^{e} area toward sea *positional* 18.1, 18.3
ketfagh- to bring out; to go far out to sea *patientive* 18.1
kii gee!; oh! *particle* 18.1
kii wound 2.1
kiighwyaq aurora *usually used in plural* 17.1
kiik summer 2.1
kiikw river *dual,* **kiiwek**, *used for one river* 2.1
kiiwna that inside (restricted); that inland (restricted) *demonstrative pronoun* 16.1
kina who? 8.1, 8.3.1, 16.2.7
kingu back part; stern of boat; time after *positional* 18.1, 18.3
kinkut who? (plural) 8.1
kitugh- to pass by *transitive only* 14.1
kitum who? (relative case); whose? 8.1
kiwa inside; inland (restricted); toward Savoonga from Gambell; toward Northeast Cape from Savoonga *demonstrative adverb* 16.1
kiyaghte- to be; to live; to reside *intransitive only* 13.1
kufi coffee 3.1.1
kugeq female's brother 18.4
kukupak ribbon seal 17.1
kusge- squeamish; finicky *emotional root* 14.1
kuuve- to spill *patientive* 3.1.2
laag- to dig *agentive* 15.1
laalighfike- to visit *transitive only* 7.1
laalighte- to visit *intransitive only* 7.1
lalala dew 6.1
Laluramka^{e} white person, Caucasian 3.1.1
laluwaay onion *base is* **laluwaaye-** 15.1
lata- to write a letter (to) *agentive* 10.1
legan go ahead; and then *particle* 10.1
liisimake- to know *transitive only* 8.1
liite- to learn; to become aware of one's surroundings *agentive* 7.1
llaaghanwa and so *particle* 18.1
lli- to put *transitive only* 7.1

lliigh- to become a certain way *optional impersonal agent verb* 18.1
maa here (extended) *demonstrative adverb* 16.1
maaghraghvinlek seven 17.4
maalghuk two 17.4
maana this (extended) *demonstrative pronoun* 16.1
maaten ilangani once, on one occasion *particle* 18.1
maligte- to accompany *transitive only* 15.1
mangteghaq house 2.1
manik bird's egg 6.1
matagh- undressed; parka-less *postural root* 12.1
mayugh- to go up *agentive* 5.1
megh<e>- to drink *agentive* 3.1.2
meghnugh- to be be tired *intransitive only* 8.1
meghtagh- to fetch water *intransitive only* 14.1
mekelghiiq boy 4.1
mekestaaghhaa- to be small *intransitive only* 4.1
mekestaaghhaq* small thing 4.1
meq water 3.1.1
meqsug- to be thirsty *intransitive only* 8.1
mesungesak killer whale 14.1
mesuuna hairbrush; comb 6.1
mesuuna- to brush or comb one's hair *patientive* 6.1
meteghlluk raven 12.1
mughute- to hunt on ice *intransitive only* 14.1
mumig- turned over *postural root* 12.1
muutighvike- to ask or hire (one) to do or make something *transitive only* 15.1
naa mother 4.1, 18.4
naafqe- to break *transitive only* 11.1
naalke- to find *transitive only* 9.1
naallghute- to adjust *transitive only* 9.1
naapte- to catch with net or trap *agentive* 17.1
naasquq head 5.1
naave- to break *intransitive only* 11.1
naayghaq mountain 2.1
naayvaq lake 3.1.1
na^{e} home 2.1
nagate- to listen; to hear *agentive* 3.1.2
naghaagh- to play *intransitive only* 14.1
naken from where? 8.1
nalighmeng or *particle* 10.1
naliq* which one(s)? 9.1, 9.3.4
nalluke- to not know *transitive only* 7.1
nalug- to land from the air (onto) *agentive* 11.1
nanglii- to stare into space *intransitive only* 10.1
nani where (at where)? 8.1, 8.3.1, 16.2.7
nanuq polar bear 2.1
naqam consequent to the fact that ... *particle* 18.1
nasaperaq hat 9.1
nakaa, nakaan no *particle* 8.1
naten how? 8.1
navek where (to where)? 8.1
nayak sister of a male 5.1, 18.4
nefkuuraq dried meat 11.1
negh<e>- to eat *agentive* 3.1.2
neghqwaaq bone 2.1
neghsaq seal 3.1.1
nekeve- to stand up *intransitive only* 10.1
nekevgha- to be standing *intransitive only* 12.1
nekrek hook 10.1
nengaa sister's husband; son-in-law 18.4
nenglagh- to laugh *intransitive only* 3.1.2
nenglu semi-subterranean sod house 15.1
nengyughlliq great-grandmother 18.4
nengyuq* grandmother 4.1, 18.4

nepiigh- to fall silent *intransitive only* 18.1
neqa^{e} food 3.1.1
neqekrak bread; pilot bread 9.1
ngelqaq cormorant 5.1
ngurngighuq woman's husband's brother's wife 18.4
nughhaq woman's sister's child 18.4
nuliingqalgun man's wife's sister's husband 18.4
nuliiq wife *base can be* **nulighh-** 4.1. 18.4
nulugh- to dunk a tea bag; to ice-fish *intransitive only* 6.1
nuluq tea bag 6.1
nuna land 3.1.1
nunivak rosewort plant; greens; tundra 5.1
nuugte- to move or move something a short way *patientive* 13.1
nuyaq hair 4.1
nuziq child's spouse's parent 9.1, 18.4
paagh- to lick; to clean by licking with aid of fingers *transitive only* 11.1
paagna that up there (extended); Nome area *demonstrative pronoun* 16.1
paamna that up there (obscured) *demonstrative pronoun* 16.1
paga up there (extended) *demonstrative adverb* 16.1
pagunghaq* crowberry; berry (in general) 3.1.1
pama up there (obscured); Chukotka; north *demonstrative pronoun* 16.1
pangeghte- to go to Chukotka *intransitive only* 13.1
panik daughter 4.1, 18.4
papek tail 5.1
para butter 11.1
paya^{e} mouth (non-anatomical); hatch of kayak 6.1
payegh- to meet, to encounter; to go over to help *transitive only* 9.1
penguq mound 6.1
perara meat aspic, dish of finely minced meat cooked in meat broth and jelled before eating 12.1
pi thing 8.1
pi- to do; to go *agentive* 8.1
piikna that up there (restricted) *demonstrative pronoun* 16.1
pika up there (restricted) *demonstrative adverb* 16.1
pilugug- to put on clothing, to dress *patientive* 11.1
pingayuneng inglulek eight 17.4
pingayut three 17.4
pinigh- to be good *intransitive only* 3.1.2
pinighsagh- to fix, to repair; to fix up oneself *patientive* 9.1
piniqe- to like (feel affection toward) *transitive only* 7.1
piyaa- to take a walk; to hunt on foot on ice *intransitive only* 17.1
piyug- to walk *intransitive only* 14.1
pugimagh- to swim *agentive* 10.1
pumsug- to pinch *transitive only* 10.1
Pureki Negro, Black person 11.1
puu handle 5.1
puugzaq beluga 10.1
puygu- to forget *agentive* 13.1
qaagna that outside (extended) 16.1
qaame- to go out (fire, light, etc.) *intransitive only* 11.1
qaamna that inside; that inland (obscured) *demonstrative pronoun* 16.1
qaamte- to extinguish, to turn off *transitive only* 9.1
qaawna that inside; that inland (extended) *demonstrative pronoun* 16.1
qaazugh- alienated; depressed; out of sorts *emotional root* 13.1
qafsina how many? 8.1
qaga outside (extended) *demonstrative adverb* 16.1
qaguq forehead 6.1

qakemna that outside (obscured) *demonstrative pronoun* 16.1
qakma outside (obscured) *demonstrative adverb* 16.1
qakun when? (future) 8.1
qallevak overalls *dual,* **qallevagek**, *used for one pair of overalls* 17.1
qalqalima axe 17.1
qama inside; inland (obscured) *demonstrative adverb* 16.1
qamagte- to go through all; to be all done *patientive* 15.1
qangigaq man's brother's child 18.4
qanigughte- for snow to fall *transitive only* 14.1
qaneq mouth (anatomical) 5.1
qanik falling snow 14.1
qaprag- to make a move, to be in motion; to fidget *intransitive only* 14.1
qaspeghaq great-grandchild 18.4
qavagh- to sleep *intransitive only* 3.1.2
qavaghni- to be sleepy *intransitive only* 8.1
qavaghvik bed; bedroom 15.1
qavngaq when? (past) 8.1
qawa inside; inland (extended); northeast; toward Savoonga from Gambell *demonstrative adverb* 16.1
qawaak bird 8.1
qaya^{e} surface; top 6.1
qayugh- to drink hot liquid *intransitive only* 10.1
qayughllak because *particle* 8.1
qayuq tea; broth 6.1
qayuusiq cup 10.1
qazigyaq spotted seal 12.1
qefliqe- to be angry (of men) *intransitive only* 12.1
qelpeghte- to open *patientive* 7.1
qengaq nose 5.1
qenwat finally; consequently *particle* 17.1
qepghagh- to work (on) *agentive* 5.1
qergesa^{e} window *dual,* **qergesek**, *generally used for one window* 7.1
qerngagh- together *used in the quantifier-qualifier construction* 12.1
qevuute- to act or be acted upon to the maximum extent *agentive* 18.1
qiighw- to cough *intransitive only* 3.1.2
qiipaghaq* cloth cover parka 14.1
qiiqw cough 2.1
qiiqw grey hair 2.1
qikmiq dog 2.1
qilak sky, heavens 18.1
qilug- to bark (at) *agentive* 7.1
qimugsigh- to go via dogteam *intransitive only* 17.1
qimugsiq dogteam 17.1
qineghte- to look through an opening (at) *agentive* 15.1
qinuyug- to be sick *intransitive only* 11.1
qiya- to cry *intransitive only* 3.1.2
qughsatku "king" polar bear (fearsome, said to be almost unkillable) 12.1
quginag- terrified of supernatural *emotional root* 13.1
qula ten 17.4
qula^{e} area above; upper part *positional* 18.1, 18.3
qulmesiin cooking pot 2.1
qungyagh- to be jealous; to be envious *intransitive only* 13.1
qungyake- to be jealous of; to envy *transitive only* 13.1
qupak girl's hair beads 13.1
ququngaq edible willow leaf; leaf 10.1
quta land seen from water 17.1
quuk firewood 10.1
quuk swan 10.1
quunpeng always 5.1
quya- to be happy; to be joyful *intransitive only* 14.1
Quyillek Chukchi 8.1
quyngiq reindeer 14.1
repa hammer 2.1
repall as a result of forceful action *particle* 18.1
retwhan cannon 13.1

riigta animal's den 2.1
Ruuseghmii Russian 17.1
sa what? 8.1
sa- to do what (to, with)? *agentive* 8.1
saamna that down there (obscured) *demonstrative pronoun* 16.1
saaqw area next to, beside *positional* 18.1, 18.3
sagneq dish; bowl; food container 11.1
sakemna that toward exit; that out to sea (obscured) *demonstrative pronoun* 16.1
saki father-in-law; mother-in-law 18.4
sakighaq man's wife's brother 18.4
sakiiq woman's husband's sister 18.4
sakma toward exit; out to sea (obscured); west; toward Gambell from Savoonga or the Alaskan mainland *demonstrative adverb* 16.1
salngak box; coffin; motor well in boat *dual,* **salngagek,** *often used for one* 11.1
sama down there (obscured) *demonstrative adverb* 16.1
sangameng why? (focused on 3rd person plural subject of verb) 9.1
sangami why? (focused on 3rd person singular subject of verb) 9.1
sangan why? (in general) 8.1
sangighqugh- to wash dishes *agentive* 11.1
sari dog with floppy ears 13.1
satelgaq crane 15.1
savik knife 2.1
seghleghu- to be bad *intransitive only* 4.1
seghleq bad thing 4.1
sigun, siguta ear 2.1
siilu brass 13.1
siivanlleq elder 6.1
sikik squirrel 3.1.1
sikna- possessive; holding dear; selfish *emotional root* 13.1
siku ice 2.1
siku- to freeze *optional impersonal agent verb* 9.1
sikuq* needle 2.1
siqineq sun 6.1
siqlugaq meat cellar 17.1
sivu front part; bow of boat; time before *positional* 18.1, 18.3
Sivungaq* Savoonga 3.1.1
Sivuqaq Gambell; St. Lawrence Island 3.1.1
suflugaq gun 5.1
sughma chess; checkers 11.1
sughma- to play chess or checkers *intransitive only* 11.1
sukangite- to be slow *intransitive only* 15.1
sukate- to be fast *intransitive only* 11.1
sumeghtaghagh- to think *intransitive only* 13.1
taaghta doctor *base is* **taaghta-** 10.1
taagken henceforth; thereafter *particle* 18.1
taake- to be long *intransitive only* 3.1.2
taaqe- to finish; to quit *intransitive only* 5.1
tafsi belt 2.1
taghnughhaq* child 2.1
taghsagh- to wake (him) up; to awaken (him) *transitive only* 14.1
taghtugh- to wake up; to awaken *intransitive only* 14.1
tagi- to come over *intransitive only* 3.1.2
tagite- to bring here *transitive only* 10.1
taglagh- to go up away from the water *intransitive only* 18.1
takestaaghhaa- to be short *intransitive only* 4.1
takestaaghhaq* short thing 4.1
taku- to approach on purpose *transitive only* 18.1
tallimat five 17.4
tanpeq dried walrus hide 12.1
tanqiq moon; month 6.1

taslugh- to hold hands with *transitive only* 15.1

tasluqe- to hold hands with *transitive only* 15.1

tefli particles of food or the like clinging around mouth 11.1

teghikusaq animal 6.1

teghsagh- to wake (him) up, to awaken (him) *transitive only* 14.1

teghtugh- to wake up, to awaken *intransitive only* 14.1

tenge- to fly off, to take off in flight *intransitive only* 18.1

tengegkayuk airplane *plural,* **tengegkayuget**, *often used for one airplane* 6.1

tepa^{e} odor 5.1

tepaq edible primitive sea creature found on beach (general term) 15.1

tipela^{e} table *dual,* **tipelek**, *generally used for one table* 7.1

tugu- to take; to pick up *transitive only* 7.1

tukfigh- to buy *transitive only* 8.1

tukuq* host 5.1

tuma^{e} track; footprint; trail 5.1

tungtu caribou 14.1

tuqlugh- to call to; to telephone *transitive only* 15.1

tuqu- to die *intransitive only* 3.1.2

tuqute- to kill *transitive only* 10.1

tuquuqagh- to nail *transitive only* 11.1

tuquuqaq nail (fastener) 11.1

tuune- to give *transitive only* 11.1

uga toward exit; out to sea (restricted); west; northwest *demonstrative adverb* 16.1

ughug- to melt *optional impersonal agent verb* 9.1

ughvughqe- to bathe *patientive* 14.1

ugi husband 4.1, 18.4

uglagh- to be many; to be numerous *intransitive only* 9.1

ugpegh- to have faith *intransitive only* 14.1

ugpeqe- to believe *transitive only* 9.1

uka toward here; this way (restricted) *demonstrative adverb* 16.1

ukaaq brother's wife; daughter-in-law 18.4

ukaziq hare; rabbit 3.1.1

ukig- to go down *intransitive only* 5.1

ulaaq semi-lunar or woman's knife; ulu 2.1

ulghaaq sea lion 3.1.1

ulik blanket 15.1

ulima- to make (something) *agentive* 9.1

ullghitaq wheeled vehicle; snow-machine; all terrain vehicle *used in the dual,* **ullghitak**, *for one vehicle* 12.1

umeg- to close *patientive* 7.1

umughqaa- to have sleep paralysis *intransitive only* 5.1

un'ga down there (extended) *demonstrative adverb* 16.1

una this (restricted) *demonstrative pronoun* 16.1

unaami tomorrow *particle* 5.1

unegna that down there (extended) *demonstrative pronoun* 16.1

Ungaziq Chaplino (in Chukotka) 3.1.1

ungipaate- to tell *transitive only* 13.1

ungipaghaate- to tell a story to *transitive only* 9.1

ungipaghagh- to tell a story *intransitive only* 6.1

ungipaghaq traditional story; tale; legend 6.1

unkusa^{e} animal trap *usually dual,* **unkusek**, *for one trap* 10.1

unug- for night to fall *optional impersonal agent verb* 18.1

uqengestagh- to be light in weight *intransitive only* 15.1

uqigtu- to be heavy in weight *intransitive only* 15.1

uquq fat; blubber 3.1.1

utaqa- to wait for *transitive only* 15.1

uteghnigh- to return from a trip *intransitive only* 17.1

uugna that toward exit; that out to sea (restricted) *demonstrative pronoun* 16.1

uukaq* codfish 15.1

uukna that coming (restricted) 16.1

uupa sea peach (edible primitive sea creature found on beach) 2.1

uutghute- to bring back; to change one's mind about *transitive only* 18.1

uyaquq neck 6.1

uyghak stone, rock 2.1

uyghu man's sister's child 18.4

uyughaq* younger sibling 5.1, 18.4

uyviineq shaman who can work evil 13.1

vegaaq grass 3.1.1

veglluk towel 11.1

vek grass 3.1.1

walguyaak snowshoe 6.1

wanlegi more than ever *particle* 9.1

wapaaqa amanita; opium; hallucinogen 15.1

wha(ni) here (restricted) *demonstrative adverb* 12.1, 16.1

yaave- to row *intransitive only* 15.1

yaqulek angel 2.1

yavlu sweetheart 3.1.1

yaywaali orphan 3.1.1

yeqay let's do that *particle* 18.1

yimi- shy; inhibited; intimidated *emotional root* 13.1

yu<u>k person; man (male human) 2.1

yugayu loon 17.1

yughagh- to pray; to worship 5.1

yughaghta minister; clergyman 2.1

yughaghvik church 5.1

yuginaq twenty 17.4

Yupigestun in the Yupik language *particle* 6.1

Yupik Siberian / St. Lawrence Island Eskimo 2.1

yuqeghte- to go outside to check the weather or get fresh air *intransitive only* 17.1

yuwayu loon 17.1

YUPIK-TO-ENGLISH VOCABULARY — POSTBASES AND ENCLITICS

Only vocabulary from this book is listed here. Numbers refer to chapters, sections, and subsections.

+a^{e} Yupicizing postbase 7.2.1
~(g)aqe- to be V-ing; to regularly V; to repeatedly V *transfers valence* 5.2.1
+(pete)fte- to evidently have V-ed *transfers valence* 8.2.1
–ghhalek how V it is! 7.2.2
–ghhaq* small N; (dear) little N 17.2.7
–ghllak big N; lots of N (when used in plural) 4.2.2
–ghrugllak big N; huge N 4.2.3
–gpe- to not V *transfers valence; substitutes for* **@–nghite-** *when used with subordinative* 15.3.2
~i- to V something; half-transitive postbase *intransitive only* 15.2.2
@~:(ng)igate- to never V; to not be V-ing *transfers valence* 14.2.2
~:(ng)ite- to lack N; to not have N *intransitive only* 15.2.3
@~$_{sf}$–(g)ka^{e}/(g)kạ one that possessor V-ed 11.2.6
@~$_{sf}$–(g)kaq one that has V-ed or been V-ed 9.2.1
@~$_{sf}$–(g)kau- to have V-ed or been V-ed *intransitive only* 9.2.2
~–kayugu- to be able to V *transfers valence* 12.2.1
~–kayuk one who is able to V 12.2.1
~–ke- have as one's N(s) *transitive only* 17.2.1
~–ke- to feel R toward *used with emotional roots; transitive only* 13.2.2
~–ketagh- to tend to often feel R *used with emotional roots; intransitive only* 13.2.2
~–ketaq one who tends to often feel R *used with emotional roots* 13.2.2
@~laatagh- to V anyway despite everything; to still V *transfers valence* 18.2.1
–lek one having N 4.2.4
@–lghii one that V-ed or is V 11.2.3
–lgu- to have N 4.2.6
–ligh- to provide with N; to put N in *transitive only* 11.2.1
–liigh- to cook N; to prepare N *intransitive only* (?) 8.2.2
@lleqe- to V in the future; will V *transfers valence* 5.2.2
+llu and; also enclitic 14.2.3
@~:(i/u)ma- to have V-ed or to have been V-ed; to evidently have V-ed *(when used with participial mood) can alter valence* 11.2.2
@:(i/u)ma- while one is V-ing *used as a subject adjuster with subordinative* 15.3.1, 15.3.6
@~:(i/u)magh- while V-ing used in the quanitifier-qualifier construction 12.3.2
+mii resident of N 7.2.3
@~$_{f}$miqe- to make, compel, or force one to V *compound-verbal postbase* 13.2.1
@~$_{f}$na- in order to V *transfers valence* ; used with subordinative 15.2.5, 15.3.1
@~$_{f}$naanghite- to not V in the future; won't V *transfers valence* 15.2.4
@~$_{f}$nagh- to tend to cause one to feel R *used with emotional roots; intransitive only* 13.2.2
@~$_{f}$nanigh- to cease V-ing; to stop V-ing *transfers valence* 18.2.2
@~$_{f}$naq something or someone that tends to cause one to feel R *used with emotional roots* 13.2.2
@~$_{f}$naqe- to V in the near future; to be going to V *transfers valence* 5.2.3
@–neq act or activity of V-ing 18.2.3

+nga- to be in the R posture *used with postural roots; intransitive only* 12.2.2

@–nghite- to not V *transfers valence* 7.2.4

–ngllagh- to make N (for or from) agentive 7.2.5

~$_{f}$–ngu- to lack N; to not have N *substitutes for* **~:(ng)ite-** *when used with subordinative* 15.3.2

@nguq* one that V-ed or is V 11.2.3

+nguq (so) it is said enclitic 14.2.4

@~$_{f}$ni- to say that one is V-ing *compound-verbal postbase* 9.2.3

+niigh- to hunt for N; to search for N; to ask for N; to work with N *intransitive only* (?) 8.2.3

~$_{sf}$–$_{w}$:(e)nkuk N and partner (or spouse) 13.2.2

~$_{sf}$–$_{w}$:(e)nkut N and company (or family) 13.2.2

–pigte- to be very V; to V very much *transfers valence* 17.2.6

+qe- to act on so as to cause to V *transitive only* 17.2.3

@qugh- to V completely *transfers valence* 18.2.4

@~$_{f}$–ragkiigh- to quickly V *transfers valence* 14.2.1

~$_{sf}$:(e)sqe- to ask or tell one to V *compound-verbal postbase* 10.2.1

–squghhaq* small N, little N 7.2.6

–squq small N, little N 7.2.6

+(te)ste- to have, make, let one V *compound-verbal postbase* 9.2.4

+(te)stegpe- before one V-s *used as a subject adjuster with subordinative* 15.3.6

+(te)stengngu- before one V-s *used as a subject adjuster with subordinative* 15.3.6

+(te)sug- to want one to V *compound-verbal postbase* 10.2.2

~:(u)ta^{e}/ ~:(u)ta condition of possessor with respect to his/her/its act or state of V-ing 17.2.2

+te- to act on so as to cause to V *transitive only* 17.2.3

+te- to catch N; to go to N *intransitive only* 8.2.4

+te- to get or put into the R posture *used with postural roots;* patientive 12.2.2

~:(u)te- to V something; half-transitive postbase *intransitive only* 15.2.2

~:(u)te- to V with, for or to object; to V object along with oneself; to V each other *can alter valence* 11.2.3

+ti- to speak the language of N *intransitive only* 11.2.4

+tugh- to eat N; to use N *intransitive only* 8.2.5

+tuumagh- together with one's N(s) *used in the quaniifier-qualifier construction* 12.3.3

~:(ng)u- to be N *intransitive only* 4.2.5

@~$_{f}$vik place to V 17.2.4

@~$_{f}$yagh- to go V-ing; to V in vain *transfers valence* 17.2.5

@~$_{f}$yaghtugh- to be about to V; to go somewhere to V *transfers valence* 18.2.5

@~$_{f}$yug- to feel R *used with emotional roots; intransitive only* 13.2.2

@~$_{f}$yug- to want to V *transfers valence* 5.2.4

@~$_{f}$yuke- to feel R toward *used with emotional roots; transitive only* 13.2.2

ENGLISH-TO-YUPIK VOCABULARY

Only vocabulary from this book is listed here. In many cases there are other Yupik words — in some cases more common words —for these items. Numbers refer to chapters, sections and subsections.

able (be able to V) **~–kayugu-** *transfers valence* 12.2.1

able (one who is able to V) **~–kayuk** 12.2.1

about to V **@~$_{f}$yaghtugh-** *transfers valence* 18.2.5

above **qula^{e}** *positional* 18.1, 18.3

accompany **maligte-** *transitive only* 15.1

across there (obscured) **akma** 16.1

act on so as to cause to V **+qe-** *transitive only* 17.2.3

act on so as to cause to V **+te-** *transitive only* 17.2.3

act or activity of V-ing **@–neq** 18.2.3

adjust **naallghute-** *transitive only* 9.1

aforementioned (obscured) **ima** 16.1

afraid (be afraid) **alinge-** *intransitive only* 3.1.2

afraid of (be afraid of) **alike-** *transitive only* 14.1

after (time after) **kingu** *positional* 18.1, 18.3, *see also* 15.3.1

again **alla** *particle* 17.1

aged auklet (for eating) **ighaluqaq** 14.1

airplane **tengegkayuk** *plural,* **tengegkayuget**, *often used for one airplane* 6.1

alienated **qaazugh-** *emotional root* 13.1

all **iingunagh-** *used in quantifier-qualifier construction* 12.1

all terrain vehicle **ullghitaq** *used in the dual,* **ullghitak**, *for one vehicle* 12.1

alone **ellnginagh-** *used in quantifier-qualifier construction* 12.1

along with oneself (V object along with oneself) **~:(u)te-** *can alter valence* 11.2.3

also **+llu** *enclitic* 14.2.3

always **quunpeng** *particle* 5.1

amanita **wapaaqa** 15.1

and **+llu** *enclitic* 14.2.3

and so **llaaghanwa** *particle* 18.1

and then **legan** *particle* 10.1

angel **yaqulek** 2.1

angry (be angry — of men) **qefliqe-** *intransitive only* 12.1

angry (be angry — of women) **agniqe-** *intransitive only* 12.1

animal **teghikusaq** 6.1

animal trap **unkusa^{e}** *usually dual,* **unkusek**, *for one trap* 10.1

animal's den **riigta** 2.1

answer **akite-** *transitive only* 11.1

anyway (V anyway) **@~laatagh-** *transfers valence* 18.2.1

approach on purpose **taku-** *transitive only* 18.1

area above **qula^{e}** *positional* 18.1, 18.3

area back from sea **kelu, keluta^{e}** *positional* 18.1, 18.3

area below **asi** *positional* 18.1, 18.3

area inside **ilu** *positional* 18.1, 18.3

area next to **saaqw** *positional* 18.1, 18.3

area toward sea **keta^{e}** *positional* 18.1, 18.3

arrive (at) **kaate-** *agentive* 3.1.2

ask **aapte-** *agentive* 17.1

ask for N **+niigh-** *intransitive only (?)* 8.2.3

ask one to V **~$_{sf}$:(e)sqe-** *compound-verbal postbase* 10.2.1

ask or hire (one) to do or make something **muutighvike-** *transitive only* 15.1

aspic (meat aspic) **perara** 12.1

auklet (aged) **ighaluqaq** 14.1

aunt (maternal) **angak** 18.4

aunt (paternal) **asak** 6.1

aunt (paternal) **asak** 18.4

aurora **kiighwyaq** *usually used in plural* 17.1

awaken (another) **taghsagh-, teghsagh-** *transitive only* 14.1

awaken (oneself) **taghtugh-, teghtugh-** *intransitive only* 14.1

aware (become aware of one's surroundings) **liite-** *agentive* 7.1

awareness **esla** 3.1.1

away from here **aga** *particle* 18.1

axe **qalqalima** 17.1

back from sea **kelu, keluta**^{e} *positional* 18.1, 18.3

back part **kingu** *positional* 18.1, 18.3

bad (be bad) **seghleghu-** *intransitive only* 4.1

bad thing **seghleq** 4.1

bark (at) **qilug-** *agentive* 7.1

bathe **ughvughqe-** *patientive* 14.1

be (obsolete base) **ete-** *intransitive only* 12.1

be in R posture **+nga-** *intransitive only* 12.2.2

be N **~:(ng)u-** *intransitive only* 4.2.5

be V-ing **~(g)aqe-** *transfers valence* 5.2.1

be, exist, be located **kiyaghte-** *intransitive only* 13.1

beach **esnaq** 10.1

bead (girl's hair beads) **qupak** 13.1

bear (polar bear) **nanuq** 2.1

because **qayughllak** *particle* 8.1

become a certain way **lliigh-** *optional impersonal agent verb* 18.1

bed, bedroom **qavaghvik** 15.1

before (time before) **sivu** *positional* 18.1, 18.3

before one V-s **+(te)stegpe-, +(te)stengngu-** *used as a subject adjuster with subordinative* 15.3.6, *see also* 13.3.2

believe **ugpeqe-** *transitive only* 9.1

below **asi** *positional* 18.1, 18.3

belt **tafsi** 2.1

beluga **puugzaq** 10.1

berry **pagunghaq*** 3.1.1

beside **saaqw** *positional* 18.1, 18.3

big (be big) **aange-** *intransitive only* 3.1.2

big N **–ghllak** 4.2.2, and **–ghrugllak** 4.2.3

bird **qawaak** 8.1

bird's egg **manik** 6.1

bite **amqeghte-** *transitive only* 9.1

Black person **Pureki** 11.1

blanket **ulik** 15.1

blood **aakw** 4.1

blubber **uquq** 3.1.1

boat **angyaq** 2.1

bone **neghqwaaq** 2.1

book **igaq** *when used in plural* 10.1

boot (skin boot) **kamek** 2.1

boss **angayuqaq** 18.1

bow of boat **sivu** *positional* 18.1, 18.3

bowl **sagneq** 11.1

box **salngak** *dual,* **salngagek**, *often used for one box* 11.1

boy **mekelghiiq** 4.1

brass **siilu** 13.1

bread **neqekrak** 9.1

break (it) **naafqe-** *transitive only* 11.1

break **naave-** *intransitive only* 11.1

bring back **uutghute-** *transitive only* 18.1

bring here **tagite-** *transitive only* 10.1

bring out **ketfagh-** *patientive* 18.1

broth **qayuq** 6.1

brother (female's brother) **kugeq** 18.4

brother (older) **anengaq** 5.1

brother (older) **anengaq** 18.4

brother-in-law (in an extended sense) (man's wife's sister's husband) **nuliingqalgun** 18.4

brother-in-law (man's wife's brother) **sakighaq** 18.4

brother-in-law (sister's husband) **nengaa** 18.4

brother-in-law (woman's husband's brother) **agi** 18.4

brother-in-law (woman's sister's husband) **agi** 18.4

brush (hairbrush) **mesuuna** 6.1

brush one's hair **mesuuna-** *patientive* 6.1

but then **iwernga** 17.1

butter **para** 11.1

buy **tukfigh-** *transitive only* 8.1

call to **tuqlugh-** *transitive only* 15.1

camel **akmaneghpalluq** 17.1

cane **ayaviiq** 14.1

cannon **retwhan** 13.1

caribou **tungtu** 14.1

carry (in a pack) on one's back **akmag-** *agentive* 13.1

carrying bag **kalngagaq** 13.1

catch N **+te-** *intransitive only* 8.2.4

catch with net or trap **naapte-** *agentive* 17.1

Caucasian **Laluramka**^{e} 3.1.1

cause (tend to cause one to feel R emotion) **@~$_{f}$nagh-** *intransitive only* 13.2.2

cause to V **+te-** and **+qe-** *transitive only* 17.2.3, **+(te)ste-** *compound-verbal postbase* 9.2.4

cease V-ing **@~$_{f}$nanigh-** *transfers valence* 18.2.2

cellar (meat cellar) **siqlugaq** 17.1

chair **aqumutaq** *dual,* **aqumutak,** *used for one chair* 15.1

change one's mind about **uutghute-** *transitive only* 18.1

Chaplino (in Chukotka) **Ungaziq** 3.1.1

checkers **sughma** 11.1

chess **sughma** 11.1

child **avaqutaq** 4.1, 18.4; **taghnughhaq*** 2.1

Chukchi **Quyillek** 8.1

Chukotka **pama** *demonstrative adverb* 16.1

church **yughaghvik** 5.1

clean by licking with aid of fingers **paagh-** *transitive only* 11.1

clergyman **yughaghta** 2.1

close **umeg-** *patientive* 7.1

cloth cover parka **qiipaghaq*** 14.1

clothing **aatkaq** 15.1

cloudberry **aqavzik** 3.1.1

codfish **uukaq*** 15.1

coffee **kufi** 3.1.1

coffin **salngak** *dual,* **salngagek,** *often used for one* 11.1

cold (be cold — person) **ghhuute-** *optional impersonal agent verb* 9.1

cold (be cold — solid, liquid) **isekinagh-** *intransitive only* 9.1

cold (be cold — weather) **aqlaghate-** *intransitive only* 9.1

cold (get cold — weather) **aqlaghaghte-** *optional impersonal agent verb* 9.1

coltsfoot plant **kaamwaaq** 10.1

comb **mesuuna** 6.1

comb one's hair **mesuuna-** *patientive* 6.1

come on then **enta** *particle* 18.1

come over **tagi-** *intransitive only* 3.1.2

companion **aleq** *possessed form:* **aallgha** 18.1

company (N and company) **~$_{sf\text{-}w}$:(e)nkut** 13.2.2

compel one to V **@~$_{f}$miqe-** *compound-verbal postbase* 13.2.1

completely (V completely) **@qugh-** *transfers valence* 18.2.4

compressed (be compressed) **geve-** *intransitive only* 11.1

condition of possessor with respect to his/her/its act or state of V-ing **~:(u)ta**^{e}**/ ~:(u)ta** 17.2.2

consequent to the fact that ... **naqam** *particle* 18.1

consequently **qenwat** *particle* 17.1

consider **esghaghhu** *particle* 18.1

converse **aleghquute-** *intransitive only* 9.1

cook **gaagh-** *agentive* 3.1.2

cook N **–liigh-** *intransitive only (?)* 8.2.2

cooking pot **qulmesiin** 2.1

cormorant **ngelqaq** 5.1

cough (noun) **qiiqw** 2.1

cough (verb) **qiighw-** *intransitive only* 3.1.2

cousin (cross-cousin) **ilughaq** 18.4

cousin (parallel cousin through aunt) **aghnalgun** 18.4
cousin (parallel-cousin through uncle) **atalgun** 18.4
crane **satelgaq** 15.1
cross over **aghvigh-** *agentive* 9.1
crowberry **pagunghaq*** 3.1.1
cry **qiya-** *intransitive only* 3.1.2
cup **qayuusiq** 10.1
dalmatian dog **kalila^{e}** 13.1
dance **aghula-** *intransitive only* 3.1.2
daughter **panik** 4.1, 18.4
daughter-in-law **ukaaq** 18.4
day **aghneq** 2.1
dear little N **–ghhaq*** 17.3.7
den (animal's den) **riigta** 2.1
depressed **qaazugh-** *emotional root* 13.1
dew **lalala** 6.1
die **tuqu-** *intransitive only* 3.1.2
different thing thing **alla** 17.1
dig **laag-** *agentive* 15.1
dirt **iqa** 14.1
dirty (be dirty) **iqalgu-** *intransitive only* 14.1
dish of finely minced meat cooked in meat broth and jelled before eating **perara** 12.1
dish **sagneq** 11.1
divide in two **aveg-** *patientive* 7.1
do **pi-** *agentive* 8.1
do what (to, with)? **sa-** *agentive* 8.1
doctor **taaghta** *base is* **taaghta-** 10.1
dog (dalmatian dog) **kalila^{e}** 13.1
dog (gray) **esghavyu** 17.1
dog **qikmiq** 2.1
dog with floppy ears **sari** 13.1
dogteam (go via dogteam) **qimugsigh-** *intransitive only* 17.1
dogteam **qimugsiq** 17.1
done (all be done) **qamagte-** *patientive* 15.1
door **amik** 7.1
down (go down toward water) **atghagh-** *intransitive only* 18.1
down there (extended) **un'ga** *demonstrative adverb* 16.1
down there (obscured) **sama** *demonstrative adverb* 16.1
down there (restricted) **kana** *demonstrative adverb* 16.1
dress **pilugug-** *patientive* 11.1
dried meat **nefkuuraq** 11.1
dried walrus hide **tanpeq** 12.1
drink hot liquid **qayugh-** *intransitive only* 10.1
drink **megh<e>-** *agentive* 3.1.2
drop accidentally **ifkagh-** *patientive* 11.1
drop accidentally or on purpose **ifkaghte-** *transitive only* 11.1
dunk a tea bag **nulugh-** *intransitive only* 6.1
each other (V each other) **~:(u)te-** *can alter valence* 11.2.3
ear **sigun, siguta** 2.1
eat N **+tugh-** *intransitive only* 8.2.5
eat **negh<e>-** *agentive* 3.1.2
edible primitive sea creature found on beach **tepaq** 15.1
egg (bird's) **manik** 6.1
eight **pingayuneng inglulek** 17.4
elder **siivanlleq** 6.1
elephant **kamagraq** 17.1
embarrassed **kayngu-** *emotional root* 13.1
encounter **payegh-** *transitive only* 9.1
enter **itegh-** *agentive* 3.1.2
envious (be envious) **qungyagh-** *intransitive only* 13.1
envy **qungyake-** *transitive only* 13.1
equivalent **aki** 17.1
Eskimo (mainland Alaskan) **Ayuqliq** 8.1
Eskimo (Siberian / St. Lawrence Island Eskimo) **Yupik** 2.1
evidently have V-ed (when used with participial mood) **@~:(i/u)ma-** *can alter valence* 11.2.2
evidently have V-ed **+(pete)fte-** *transfers valence* 8.2.1

extinguish **qaamte-** *transitive only* 9.1
eye **iya**^{e} 2.1
fade **gheve-** *intransitive only* 11.1
faith (have faith) **ugpegh-** *intransitive only* 14.1
fall from a height **ifkagh-** *patientive* 11.1
fast (be fast) **sukate-** *intransitive only* 11.1
fat **uquq** 3.1.1
father **ata** *base is* **ata-** 4.1, 18.4
father-in-law **saki** 18.4
fear **alike-** *transitive only* 14.1
feel R emotion (one who tends to often feel R) **~-ketaq** 13.2.2
feel R emotion (tend to often feel R) **~-ketagh-** 13.2.2
feel R emotion **@~$_{f}$yug-** *intransitive only* 13.2.2
feel R emotion toward **@~$_{f}$yuke-** *transitive only* 13.2.2
feel R emotion toward **~-ke-** *transitive only* 13.2.2
feel thankful **igamsiqayug-** *intransitive only* 7.1
feel thankful toward **igamsiqayugvike-** *transitive only* 7.1
fetch water **meghtagh-** *intransitive only* 14.1
fidget **qaprag-** *intransitive only* 14.1
fifteen **akimigaq** 17.4
finally **qenwat** *particle* 17.1
find **naalke-** *transitive only* 9.1
finger (ring finger) **alangquq** 6.1
finicky **kusge-** *emotional root* 14.1
finish **apeghiigh-** 18.1
finish **taaqe-** *intransitive only* 5.1
firewood **quuk** 10.1
fish (ocean fish) **kayu** 3.1.1
fish **iqalluk** 3.1.1
five **tallimat** 17.4
fix, fix up oneself **pinighsagh-** *patientive* 9.1
flesh **kemek** 2.1
float (sealskin float) **awataghpak** 11.1
floor **efluga**^{e}**, eflugaq** 7.1
flounder **ivisa** 13.1
fly off **tenge-** *intransitive only* 18.1
food container **sagneq** 11.1
food **neqa**^{e} 3.1.1
food or the like clinging around mouth **tefli** 11.1
foot **itegaq** 5.1
footprint **tuma**^{e} 5.1
for or to (V for or to object) **~:(u)te-** *can alter valence* 11.2.3
force one to V **@~$_{f}$miqe-** *compound-verbal postbase* 13.2.1
forceful (as a result of strong action) **repall** *particle* 18.1
forehead **qaguq** 6.1
forget **puygu-** *agentive* 13.1
four **estamat** 17.4
fox **kaviiq** 2.1
freeze **siku-** *optional impersonal agent verb* 9.1
from where? **naken** 8.1
front part **sivu** *positional* 18.1, 18.3
full (be full from eating) **kepsugh-** *intransitive only* 14.1
full (be full) **esleqe-** *intransitive only* 3.1.2
furthermore **enkaam** *particle* 17.1
future (V in the future) **@lleqe-** *transfers valence* 5.2.2
future (V in the near future) **@~$_{f}$naqe-** *transfers valence* 5.2.3
Gambell from Savoonga or the Alaskan mainland **sakma** *demonstrative adverb* 16.1
Gambell **Sivuqaq** 3.1.1
garment **aatkaq** 15.1
gee! **kii** *particle* 18.1
get cold (weather) **aqlaghaghte-** *optional impersonal agent verb* 9.1
get into R posture **+te-** *patientive* 12.2.2
get lost **ifla-** *patientive* 3.1.2
girl **aghnaghaq*** 4.1
give **tuune-** *transitive only* 11.1
go ahead **legan** *particle* 10.1
go ahead then **enta** *particle* 18.1

go down toward water **atghagh-** *intransitive only* 18.1
go down **ukig-** *intransitive only* 5.1
go home **aglagh-** *intransitive only* 5.1
go in **itegh-** *agentive* 3.1.2
go out (fire, light, etc.) **qaame-** *intransitive only* 11.1
go out (outside) **aane-** *intransitive only* 3.1.2
go outside for fresh air or exercise (of children usually) **an'gigh-** *intransitive only* 15.1
go outside to check the weather or get fresh air **yuqeghte-** *intransitive only* 17.1
go over **aglagh-** *intransitive only* 5.1
go over to help **payegh-** *transitive only* 9.1
go **pi-** *agentive* 8.1
go somewhere to V **@~$_{f}$yaghtugh-** *transfers valence* 18.2.5
go through all **qamagte-** *patientive* 15.1
go to Chukotka **pangeghte-** *intransitive only* 13.1
go to N **+te-** *intransitive only* 8.2.4
go to mainland **aghvigh-** *agentive* 9.1
go up away from the water **taglagh-** *intransitive only* 18.1
go up **mayugh-** *agentive* 5.1
go V-ing **@~$_{f}$yagh-** *transfers valence* 17.2.5
go via dogteam **qimugsigh-** *intransitive only* 17.1
going to V (to be going to V) **@~$_{f}$naqe-** *transfers valence* 5.2.3
gone **aga** *particle* 18.1
good (be good) **pinigh-** *intransitive only* 3.1.2
grandchild **eltughaq*** 4.1, 18.4
grandfather **apa** 4.1, 18.4
grandmother **nengyuq*** 4.1, 18.4
grass **vegaaq, vek** 3.1.1
gray dog **esghavyu** 17.1
gray hair **qiiqw** 2.1
great-grandchild **qaspeghaq** 18.4
great-grandfather **apaghlliq** 18.4
great-grandfather **awaliq apa** 18.4
great-grandmother **awaliq nengyuq** 18.4
greens **nunivak** 5.1
guess (I guess) **entaqun** *particle* 17.1
gun **suflugaq** 5.1
hair bead (girl's) **qupak** 13.1
hair **nuyaq** 4.1
hairbrush **mesuuna** 6.1
half **avek** 7.1
half-transitive postbase **~i-** and **~:(u)te-** *intransitive only* 15.2.2
halibut **ivisa** 13.1
hallucinogen **wapaaqa** 15.1
hammer **repa** 2.1
hand **iigga^{e}** 4.1
handle **puu** 5.1
hang to dry **ini-** *transitive only* 11.1
happy (be happy) **quya-** *intransitive only* 14.1
hare **ukaziq** 3.1.1
hat **nasaperaq** 9.1
hatch of kayak **paya^{e}** 6.1
have as one's N(s) **~-ke-** *transitive only* 17.2.1
have N **–lgu-** *intransitive only*
have one V **+(te)ste-** *compound-verbal postbase* 9.2.4
have V-ed or been V-ed **@~$_{sf}$–(g)kau-** *intransitive only* 9.2.2
have V-ed or to have been V-ed **@~:(i/u)ma-** *can alter valence* 11.2.2
head **naasquq** 5.1
hear **nagate-** *agentive* 3.1.2
heavens **qilak** 18.1
heavy (be heavy in weight) **uqigtu-** *intransitive only* 15.1
help **kayusigh-** *transitive only* 8.1
help out **kayusiite-** *agentive* 8.1
henceforth **taagken** *particle* 18.1
here (extended) **maa** *demonstrative adverb* 16.1
here (restricted) **wha(ni)** *demonstrative adverb* 12.1, 16.1
hit **kaaw-** *agentive* 10.1
hold hands with **taslugh-, tasluqe-** *transitive only* 15.1

holding dear **sikna-** *emotional root* 13.1
home (go home) **aglagh-** *intransitive only* 5.1
home **na**^{e} 2.1
hook **nekrek** 10.1
host **tukuq*** 5.1
house (semi-subterranean, sod) **nenglu** 15.1
house (summer house) **guygu** 15.1
house **mangteghaq** 2.1
how many? **qafsina** 8.1
how V it is! **–ghhalek** 7.2.2
how? **naten** 8.1
however **iwernga** *particle* 17.1
huge N **–ghrugllak** 4.2.3
hungry (be hungry) **igatagh-, iyatagh-** *intransitive only* 4.1
hunt for N **+niigh-** *intransitive only (?)* 8.2.3
hunt on foot on ice **piyaa-** *intransitive only* 17.1
hunt on ice **mughute-** *intransitive only* 14.1
husband **ugi** 4.1, 18.4
ice (clear fresh) **ilangquq** 12.1
ice cream (Eskimo ice cream) **akuutaq** 6.1
ice **siku** 2.1
ice-fish **nulugh-** *intransitive only* 6.1
in order to V **@~ſna-** *transfers valence; used with subordinative* 15.2.5, 15.3.1
inflate **ghhuugh-** *patientive* 11.1
inhibited **yimi-** *emotional root* 13.1
inland (extended) **qawa** *demonstrative adverb* 16.1
inland (obscured) **qama** *demonstrative adverb* 16.1
inland (restricted) **kiwa** *demonstrative adverb* 16.1
inside (extended) **qawa** *demonstrative adverb* 16.1
inside (obscured) **qama** *demonstrative adverb* 16.1
inside (restricted) **kiwa** *demonstrative adverb* 16.1
instrument (musical) **ayngananga** *often dual,* **aynganangak,** *for one instrument* 9.1
interior **ilu** *positional* 18.1, 18.3
intimidated **yimi-** *emotional root* 13.1
is one's N **~–ke-** *transitive only* 17.2.1
it is said **+nguq** *enclitic* 14.2.4
jealous (be jealous) **qungyagh-** *intransitive only* 13.1
jealous of (be jealous of) **qungyake-** *transitive only* 13.1
joyful (be joyful) **quya-** *intransitive only* 14.1
kelp **elqwaaq** 14.1
kill **tuqute-** *transitive only* 10.1
killer whale **mesungesak** 14.1
"king" polar bear (fearsome, said to be almost unkillable) **qughsatku** 12.1
knife (semi-lunar or woman's) **ulaaq** 2.1
knife **savik** 2.1
know (not know) **nalluke-** *transitive only* 7.1
know **liisimake-** *transitive only* 8.1
Koryak **Karaka**^{e} 6.1
lack N **~:(ng)ite-** *intransitive only* 15.2.3, *and* **~ſ–ngu-** *which substitutes for* **~:(ng)ite-** *when used with subordinative* 15.3.2
lady (old) **aghnalqwaaq** 6.1
lake **naayvaq** 3.1.1
lamp **keneq** 9.1
land from the air (onto) **nalug-** *agentive* 11.1
land **nuna** 3.1.1
land seen from water **quta** 17.1
laugh **nenglagh-** *intransitive only* 3.1.2
leaf **ququngaq** 10.1
leaning against something **iggag-** *postural root* 12.1
learn **liite-** *agentive* 7.1
leave **aghulaqe-** *intransitive only* 3.1.2
legend **ungipaghaq** 6.1

let one V **+(te)ste-** *compound-verbal postbase* 9.2.4
let's do that **yeqay** *particle* 18.1
lick **paagh-** *transitive only* 11.1
lie down **ingaghte-** *patientive* 3.1.2
light (be light in weight) **uqengestagh-** *intransitive only* 15.1
light **keneq** 9.1
like (feel affection toward) **piniqe-** *transitive only* 7.1
listen **nagate-** *agentive* 3.1.2
little N **–ghhaq*** 17.3.7, **–squghhaq** 7.2.6, and **–squq** 7.2.6
live **kiyaghte-** *intransitive only* 13.1
long (be long) **taake-** *intransitive only* 3.1.2
long ago **iimna** 16.1, and **ima** *particle* 16.1
look for **ivagh-** *transitive only* 9.1
look through an opening (at) **qineghte-** *agentive* 15.1
look! **esghaghhu** *particle* 18.1
loon **yugayu, yuwayu** 17.1
lose **ifla-** *patientive* 3.1.2
lost (get lost) **ifla-** *patientive* 3.1.2
lots of N **–ghllak** *when used in plural* 4.2.2
loudly (speak loudly) **iglagtu-** *intransitive only* 15.1
lower part **asi** *positional* 18.1, 18.3
mainland Alaskan Eskimo **Ayuqliq** 8.1
make (something) **ulima-** *agentive* 9.1
make N (for or from) **–ngllagh-** *agentive* 7.2.5
make one thankful **igamsiqanagh-** *intransitive only* 7.1
make one V **@~ƒmiqe-** *compound-verbal postbase* 13.2.1, *and* **+(te)ste-** *compound-verbal postbase* 9.2.4
man (male human, or person in general) **yu<u>k** 2.1
many (be many) **uglagh-** *intransitive only* 9.1
maximum (act or be acted upon to the maximum extent) **qevuute-** *agentive* 18.1
maybe **entaqun** *particle* 17.1
meat (dried) **nefkuuraq** 11.1
meat aspic **perara** 12.1
meat cellar **siqlugaq** 17.1
meat **kemekrak** 7.1
meet **payegh-** *transitive only* 9.1
melt **ughug-** *optional impersonal agent verb* 9.1
minister **yughaghta** 2.1
mixture of berries, seal oil, sugar etc. **akuutaq** 6.1
month **tanqiq** 6.1
moon **tanqiq** 6.1
more than ever **wanlegi** *particle* 9.1
mother **naa** 4.1, 18.4
mother-in-law **saki** 18.4
motion (be in motion) **qaprag-** *intransitive only* 14.1
motor well in boat **salngak** *dual*, **salngagek**, *often used for one* 11.1
mound **penguq** 6.1
mountain **naayghaq** 2.1
mouse **afsengaq*** 2.1
mouth (anatomical) **qaneq** 5.1
mouth (non-anatomical) **paya^{e}** 6.1
move (make a move) **qaprag-** *intransitive only* 14.1
move or move something a short way **nuugte-** *patientive* 13.1
mukluk **kamek** 2.1
musical instrument **aynganganga** *often dual*, **ayngananangak**, *for one instrument* 9.1
nail (fastener) **tuquuqaq** 11.1
nail (verb) **tuquuqagh-** *transitive only* 11.1
naked **amsikagh-** *postural root* 13.1
name **ateq** 2.1
neck **uyaquq** 6.1
needle **sikuq*** 2.1
Negro **Pureki** 11.1
nephew (man's brother's child) **qangigaq** 18.4
nephew (man's sister's child) **uyghu** 18.4

nephew (woman's brother's child) **an'gaghaq** 18.4
nephew (woman's sister's child) **nughhaq** 18.4
never V **@~:(ng)igate-** *transfers valence* 14.2.2
next to (area next to) **saaqw** *positional* 18.1, 18.3
niece (man's brother's child) **qangigaq** 18.4
niece (man's sister's child) **uyghu** 18.4
niece (woman's brother's child) **an'gaghaq** 18.4
niece (woman's sister's child) **nughhaq** 18.4
night falls **unug-** *optional impersonal agent verb* 18.1
nine **estamaneng inglulek** 17.4
no **nakaa, nakaan** *particle* 8.1
Nome area **paga** *demonstrative adverb* 16.2.3
north **pama** *demonstrative adverb* 16.1
Northeast Cape from Savoonga **kiwa** *demonstrative adverb* 16.1
northeast **qawa** *demonstrative adverb* 16.1
northwest **uga** *demonstrative adverb* 16.1
nose **qengaq** 5.1
not be able to bear or not be able to do **aghtugh-** *agentive* 18.1
not be V-ing **@~:(ng)igate-** *transfers valence* 14.2.2
not have N **~:(ng)ite-** *intransitive only* 15.2.3, *and* **~$_{f}$–ngu-** *whichsubstitutes for* **~:(ng)ite-** *when used with subordinative* 15.3.2
not know **nalluke-** *transitive only* 7.1
not V **@–nghite-** *transfers valence* 7.2.4, *and* **–gpe-** *which substitutes for* **@–nghite-** *when used with subordinative* 15.3.2
not V in the future **@~$_{f}$naanghite-** *transfers valence* 15.2.4
numerous (be numerous) **uglagh-** *intransitive only* 9.1
ocean fish **kayu** 3.1.1
odor **tepa^{e}** 5.1
offspring **avaqutaq** 4.1, 18.4
oh! **kii** *particle* 18.1
old lady **aghnalqwaaq** 6.1
older brother **anengaq** 5.1
older sister of a female **aakaq*** 5.1
once (on one occasion) **maaten ilangani** *particle* 18.1
one (of) **ila** 6.1
one **ataasiq** 17.4
one having N **–lek** 4.2.4
one that has V-ed or been V-ed **@~$_{sf}$–(g)kaq** 9.2.1
one that possessor V-ed **@~$_{sf}$–(g)ka^{e}/(g)ka** 11.2.6
one that V-ed or is V **@–lghii** 11.2.3, **@nguq*** 11.2.3
onion **laluwaay** *base is* **laluwaaye-** 15.1
only **ellnginagh-** *used in quantifier-qualifier construction* 12.1
open **qelpeghte-** *patientive* 7.1
opium **wapaaqa** 15.1
or **nalighmeng** *particle* 10.1
orphan **yaywaali** 3.1.1
other of pair **aleq** *possessed form:* **aallgha** 18.1
other side **aki** 17.1
other thing **alla** 17.1
out of sorts **qaazugh-** *emotional root* 13.1
out to sea (obscured) **sakma** *demonstrative adverb* 16.1
out to sea (restricted) **uga** *demonstrative adverb* 16.1
outdoors **esla** 3.1.1
outside (extended) **qaga** *demonstrative adverb* 16.1
outside (obscured) **qakma** *demonstrative adverb* 16.1
over there (extended) **awa** *demonstrative adverb* 16.1
over there (obscured) **ama** *demonstrative adverb* 16.1

over there farther (extended) **aga** *demonstrative adverb* 16.1
over there farther (obscured) **akma** *demonstrative adverb* 16.1
over there farther (restricted) **ika** *demonstrative adverb* 16.1
over there nearer (restricted) **inga** *demonstrative adverb* 16.1
overalls **qallevak** *dual,* **qallevagek,** *used for one pair of overalls* 17.1
owl **anipa** 2.1
paper to be written ongg **igaghyaghqaq** 10.1
paper with writing **igaq** 10.1
parent **angayuqaq** 18.1, 18.4
parent of child's spouse **nuziq** 9.1, 18.4
parka (cloth cover parka) **qiipaghaq** 14.1
parka **atkuk** 2.1
parka-less **natagh-** *postural root* 12.1
part **ila** 6.1
partner (N and partner) **~$_{sf}$–$_{w}$:(e)nkuk** 13.2.2
pass by **kitugh-** *transitive only* 14.1
paternal aunt **asak** 6.1
perhaps **entaqun** *particle* 17.1
person **yu<u>k** 2.1
phonograph **ayngananga** *often dual,* **aynganangak,** *for one phonograph* 9.1
pick berries **inghu-** *agentive* 3.1.2
pick up **tugu-** *transitive only* 7.1
pillow **akin, akita** 11.1
pilot bread **neqekrak** 9.1
pinch **pumsug-** *transitive only* 10.1
place to V **@~$_{f}$vik** 17.2.4
play chess or checkers **sughma-** *intransitive only* 11.1
play **naghaagh-** *intransitive only* 14.1
pleasure trip (take a pleasure trip) **aqii-** *intransitive only* 3.1.2
point (at) **kenigh-** *transitive only* 10.1
polar bear "king" (fearsome, almost unkillable) **qughsatku** 12.1
polar bear **nanuq** 2.1
possessive **sikna-** *emotional root* 13.1
pot (cooking pot) **qulmesiin** 2.1
pray **yughagh-** 5.1
prepare N **–liigh-** *intransitive only* (?) 8.2.2
price **aki** 17.1
probably **entaqun** *particle* 17.1
provide with N **–ligh-** *transitive only* 11.2.1
put into R posture **+te-** *patientive* 12.2.2
put **lli-** *transitive only* 7.1
put N in **–ligh-** *transitive only* 11.2.1
put on (clothes) **aate-** *transitive only* 15.1
put on clothing, dress **pilugug-** *patientive* 11.1
quickly V **@~$_{f}$–ragkiigh-** *transfers valence* 14.2.1
quit **taaqe-** *intransitive only* 5.1
rabbit **ukaziq** 3.1.1
rain (noun) **eslalluk** 14.1
rain (verb) **eslallugughte-** *optional impersonal agent verb* 14.1
raven **meteghlluk** 12.1
read **atightugh-** *agentive* 9.1
reciprocate **akite-** *transitive only* 11.1
red (be red) **kavite-** *intransitive only* 11.1
regularly V **~(g)aqe-** *transfers valence* 5.2.1
reindeer **quyngiq** 14.1
relative **ila** 6.1
render (fat) **geve-** *intransitive only* 11.1
repair **pinighsagh-** *patientive* 9.1
repeatedly V **~(g)aqe-** *transfers valence* 5.2.1
reside **kiyaghte-** *intransitive only* 13.1
resident of N **+mii** 7.2.3
return from a trip **uteghnigh-** *intransitive only* 17.1
ribbon seal **kukupak** 17.1
rim **esna^{e}** 10.1
ring finger **alangquq** 6.1
river **kiikw** *dual,* **kiiwek,** *used for one river* 2.1
rock **uyghak** 2.1
rosewort plant **nunivak** 5.1

row **yaave-** *intransitive only* 15.1
Russian **Ruuseghmii** 17.1
sad (be sad) **iilqe-** *intransitive only* 14.1
salmonberry **aqavzik** 3.1.1
Savoonga from Gambell **kiwa** *demonstrative adverb* 16.1, and **qawa** *demonstrative adverb* 16.1
Savoonga **Sivungaq*** 3.1.1
say that one is V-ing **@~ƒni-** *compound-verbal postbase* 9.2.3
scared (be scared) **alinge-** *intransitive only* 3.1.2
scared of (be scared of) **alike-** *transitive only* 14.1
school **igaghvik** 5.1
scold **aghyuugh-** *transitive only* 14.1
sculpin **kayu** 3.1.1
sea apple (edible primitive sea creature found on beach) **aghnaghuq** 12.1
sea lion **ulghaaq** 3.1.1
sea peach (edible primitive sea creature found on beach) **uupa** 2.1
seal (ribbon seal) **kukupak** 17.1
seal (spotted seal) **qazigyaq** 12.1
seal **neghsaq** 3.1.1
sealskin float **awataghpak** 11.1
search for N **+niigh-** *intransitive only* (?) 8.2.3
see **esghagh-** *transitive only* 7.1
see something **esghaate-** *intransitive only* 3.1.2
selfish **sikna-** *emotional root* 13.1
semi-lunar knife **ulaaq** 2.1
semi-subterranean sod house **nenglu** 15.1
separately from others **allakagh-** *used in quantifier-qualifier construction* 12.1
seven **maaghraghvinlek** 17.4
sew **kaki-** *agentive* 6.1
shaman who can work evil **uyviineq** 13.1
shoot **guute-** *agentive* 7.1
shore **esna**^{e} 10.1
short (be short) **takestaaghhaa-** *intransitive only* 4.1
short thing **takestaaghhaq*** 4.1
shy **yimi-** *emotional root* 13.1
Siberian / St. Lawrence Island Eskimo **Yupik** 2.1
sibling (younger sibling) **uyughaq** 18.4
sibling (younger) **uyughaq*** 5.1
sibling **anglegun** 18.1, 18.4
sick (be sick) **qinuyug-** *intransitive only* 11.1
silent (fall silent) **nepiigh-** *intransitive only* 18.1
sing **ilagagh-** *intransitive only* 12.1
sink **kaleve-** *intransitive only* 17.1
sister (female's older sister) **aakaq** 18.4
sister (male's sister) **nayak** 18.4
sister of a female (older) **aakaq*** 5.1
sister of a male **nayak** 5.1
sister-in-law (brother's wife) **ukaaq** 18.4
sister-in-law (in an extended sense) (woman's husband's brother's wife) **ngurngighuq** 18.4
sister-in-law (man's brother's wife) **agi** 18.4
sister-in-law (man's wife's sister) **agi** 18.4
sister-in-law (woman's husband's sister) **sakiiq** 18.4
sit down **aqume-** *intransitive only* 10.1
sitting (be sitting) **aqumga-** *intransitive only* 12.1
six **aghvinlek** 17.4
skin boot **kamek** 2.1
skin **kemek** 2.1
sky **qilak** 18.1
sleep paralysis (have sleep paralysis) **umughqaa-** *intransitive only* 5.1
sleep **qavagh-** *intransitive only* 3.1.2
sleepy (be sleepy) **qavaghni-** *intransitive only* 8.1
slow (be slow) **sukangite-** *intransitive only* 15.1
small (be small) **mekestaaghhaa-** *intransitive only* 4.1
small N **–ghhaq*** 17.3.7, **–squghhaq*** 7.2.6, **–squq** 7.2.6
small thing **mekestaaghhaq*** 4.1

snow (falling snow) **qanik** 14.1
snow (verb) **qanigughte-** *optional impersonal agent verb* base 14.1
snow on ground **anigu** 3.1.1
snow-machine **ullghitaq** *used in the dual,* **ullghitak,** *for one vehicle* 12.1
snowshoe **walguyaak** 6.1
so it is said **+nguq** *enclitic* 14.2.4
sod house (semi-subterranean) **nenglu** 15.1
some (of) **ila** 6.1
something (V something) **~i-, ~:(u)te-** *intransitive only* 15.2.2
son **ighneq** 4.1, 18.4
son-in-law **nengaa** 18.4
south **ika** *demonstrative adverb* 16.1
speak **akuzi-** *intransitive only* 6.1
speak loudly **iglagtu-** *intransitive only* 15.1
speak the language of N **+ti-** *intransitive only* 11.2.4
spider **apayepayiiq** 9.1
spill **kuuve-** *patientive* 3.1.2
spoon **alquutaq** 8.1
spotted seal **qazigyaq** 12.1
squeamish **kusge-** emotional root 14.1
squirrel **sikik** 3.1.1
St. Lawrence Island Eskimo **Yupik** 2.1
St. Lawrence Island **Sivuqaq** 3.1.1
stand (be standing) **nekevgha-** *intransitive only* 12.1
stand up **nekeve-** *intransitive only* 10.1
star **ighaleqetaaq** 6.1
stare into space **nanglii-** *intransitive only* 10.1
stern of boat **kingu** *positional* 18.1, 18.3
stick (walking stick) **ayaviiq** 14.1
still V **@~laatagh-** *transfers valence* 18.2.1
stone **uyghak** 2.1
stop motion **aghuliigh-** *patientive* 18.1
stop V-ing **@~$_{f}$nanigh-** *transfers valence* 18.2.2
store **estugaq*** 5.1
story (traditional story) **ungipaghaq** 6.1
stove **egllu** *dual,* **eglluk,** *generally used for one stove* 7.1
strong (be strong) **iknaqe-** *intransitive only* 9.1
summer house **guygu** 15.1
summer **kiik** 2.1
sun **siqineq** 6.1
surface **qaya^{e}** 6.1
swan **quuk** 10.1
sweep **alleg-** *agentive* 8.1
sweetheart **yavlu** 3.1.1
swim **pugimagh-** *agentive* 10.1
table **tipela^{e}** *dual,* **tipelek,** *generally used for one table* 7.1
tail **papek** 5.1
take a pleasure trip **aqii-** *intransitive only* 3.1.2
take off in flight **tenge-** *intransitive only* 18.1
take **tugu-** *transitive only* 7.1
tale **ungipaghaq** 6.1
talk to **aleghqugh-** *transitive only* 9.1
talk together **aleghquute-** *non-singular intransitive only* 9.1
tea bag **nuluq** 6.1
tea **qayuq** 6.1
teacher **apeghtughista** 6.1
telephone **tuqlugh-** *transitive only* 15.1
tell a story to **ungipaghaate-** *transitive only* 9.1
tell a story **ungipaghagh-** *intransitive only* 6.1
tell **aleghqugh-** *transitive only* 9.1, **ungipaate-** *transitive only* 13.1
tell one to V **~$_{sf}$:(e)sqe-** *compound-verbal postbase* 10.2.1
ten **qula** 17.4
tend to cause one to feel R emotion **@~$_{f}$nagh-** *intransitive only* 13.2.2
tend to often feel R emotion **~–ketagh-** *intransitive only* 13.2.2
tends to cause one one to feel R emotion (something or someone that —) **@~$_{f}$naq** 13.2.2
terrified of supernatural **quginag-** *emotional root* 13.1

thankful (feel thankful toward) **igamsiqayugvike-** *transitive only* 7.1
thankful (feel thankful) **igamsiqayug-** *intransitive only* 7.1
thankful (make one thankful) **igamsiqanagh-** *intransitive only* 7.1
that across there (obscured) **akemna** *demonstrative pronoun* 16.1
that aforementioned (obscured) **iimna** *demonstrative pronoun* 16.1
that coming (restricted) **uukna** *demonstrative pronoun* 16.1
that down there (extended) **unegna** *demonstrative pronoun* 16.1
that down there (obscured) **saamna** *demonstrative pronoun* 16.1
that down there (restricted) **kaana** *demonstrative pronoun* 16.1
that inland (extended) **qaawna** *demonstrative pronoun* 16.1
that inland (obscured) **qaamna** *demonstrative pronoun* 16.1
that inland (restricted) **kiiwna** *demonstrative pronoun* 16.1
that inside (extended) **qaawna** *demonstrative pronoun* 16.1
that inside (obscured) **qaamna** *demonstrative pronoun* 16.1
that inside (restricted) **kiiwna** *demonstrative pronoun* 16.1
that not on St. Lawrence Is. **akemna** *demonstrative pronoun* 16.1
that out to sea (obscured) **sakemna** *demonstrative pronoun* 16.1
that out to sea (restricted) **uugna** *demonstrative pronoun* 16.1
that outside (extended) **qaagna** *demonstrative pronoun* 16.1
that outside (obscured) **qakemna** *demonstrative pronoun* 16.1
that over there (obscured) **aamna** *demonstrative pronoun* 16.1
that over there farther (extended) **aagna** *demonstrative pronoun* 16.1
that over there farther (obscured) **akemna** *demonstrative pronoun* 16.1
that over there farther (restricted) **iikna** *demonstrative pronoun* 16.1
that over there nearer (restricted) **iigna** *demonstrative pronoun* 16.1
that toward exit (obscured) **sakemna** *demonstrative pronoun* 16.1
that toward exit (restricted) **uugna** *demonstrative pronoun* 16.1
that up there (extended) **paagna** *demonstrative pronoun* 16.1
that up there (obscured) **paamna** *demonstrative pronoun* 16.1
that up there (restricted) **piikna** *demonstrative pronoun* 16.1
then **enkaam** particle 17.1
thereafter **taagken** *particle* 18.1
thing **pi** 8.1
think **sumeghtaghagh-** *intransitive only* 13.1
thirsty (be thirsty) **meqsug-** *intransitive only* 8.1
this (extended) **maana** *demonstrative pronoun* 16.1
this (restricted) **una** *demonstrative pronoun* 16.1
this way (restricted) **uka** *demonstrative adverb* 16.1
three **pingayut** 17.4
throw away **egte-** *transitive only* 10.1
tide goes down **iiw-** *intransitive only* 14.1
tilting **iggag-** *postural root* 12.1
tired (be tired) **meghnugh-** *intransitive only* 8.1
together **qerngagh-** *used in the quantifier-qualifier construction* 12.1
together with one's N(s) **+tuumagh-** *used in the quanitifier-qualifier construction* 12.3.3
tomorrow **unaami** *particle* 5.1
tooth **gguta** 2.1
top **qaya**^{e} 6.1

toward exit (obscured) **sakma** *demonstrative adverb* 16.1
toward exit (restricted) **uga** *demonstrative adverb* 16.1
toward here (restricted) **uka** *demonstrative adverb* 16.1
toward sea **keta**^{e} *positional* 18.1, 18.3
towel **veglluk** 11.1
track **tuma**^{e} 5.1
traditional story **ungipaghaq** 6.1
trail **tuma**^{e} 5.1
trap (animal trap) **unkusa**^{e} *usually dual*, **unkusek**, *for one trap* 10.1
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